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ABSTRACT

This annual publication presents perspectives on development education from developing nations or "Southern" countries. The following articles are included: "Development Education: Education Beyond Labels" (P. Christenson); "Synthesis and Reflections of Annual '90/91" (J. Sommer); "Creating the World in Our Own Image: The American Media Defines Africa" (M. Mpanya); "Development Education about Africa: Decoding the Domination" (E. Aw); "InterAction Guidelines for Educating about Development" (T. Keehn; N. VanderWerf); "Understanding the Realities in Latin American & the Caribbean: An Insider's Assessment of U.S. Education Materials on the Region" (B. Taveras); "Learning about Asia by Inserting Structural Analysis in Development Education" (A. Purnomo); "Development Education within Minnesota Communities: The Role of the International Student" (D. Abebe); "Women to Women: A South-North Dialogue through Video" (C. Radomski); "The YWCA Model: An Interview with Joyce Gillilan-Goldberg"; "Development Education is a Two-Way Street: The Experience of an Indian Educator in East Tennessee" (S. Nataraj); "Partner in Residence at Heifer Project International: A Voice from the South. An Interview with Sule Umaru"; and "Development Education is THE Priority" (D. Korten). The volume also includes a description of two projects currently in progress; Vikramshila Resource Centre in Calcutta, India and an Asia Society Project that examines the increasingly important role that individuals and voluntary organizations play in protecting the environment, expanding the roles and rights of women, and addressing the problems of rapid urbanization in South and Southeast Asia. An evaluation questionnaire for publication concludes the document. (DB)

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VOLUME TWO

SIX DOLLARS

# DEVELOPMENT EDUCATION ANNUAL 1990/1991

*National Clearinghouse on Development Education*

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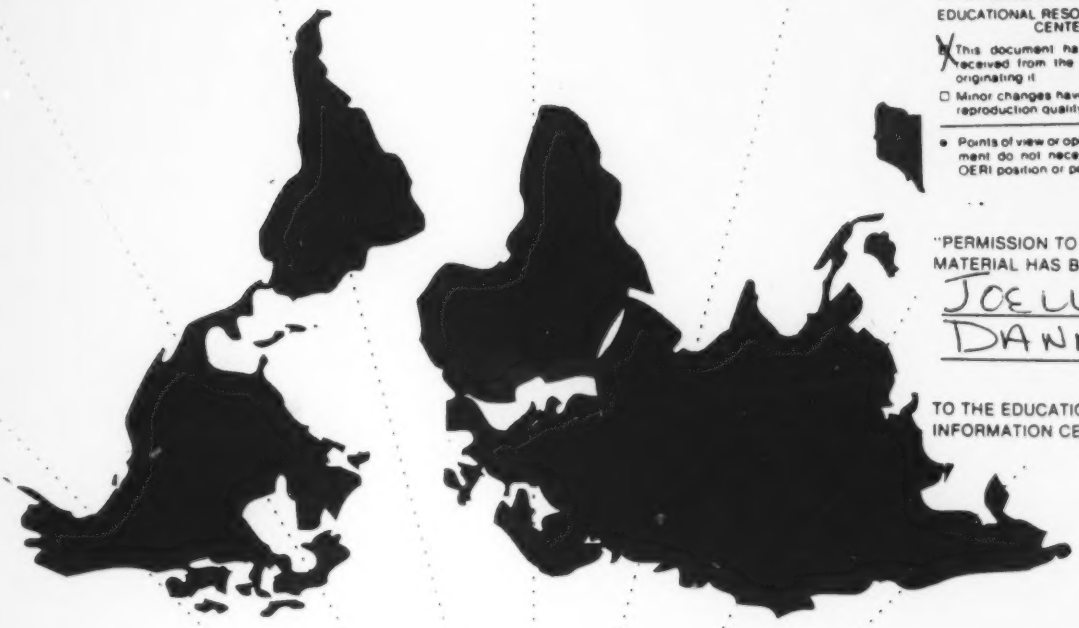

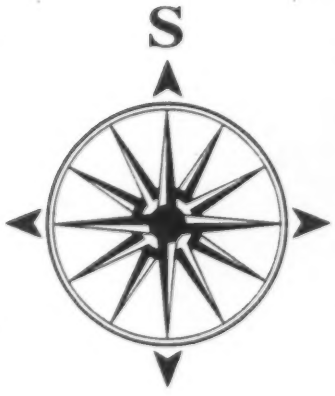


*Perspectives from the South in Development Education*

SO 023 783

*In memory of our*
*friend and colleague,*
*Carrol Joy*
*1938–1990*

# DEVELOPMENT EDUCATION ANNUAL
## 1990/1991
*A Journal of the National Clearinghouse on Development Education*
*The American Forum for Global Education*


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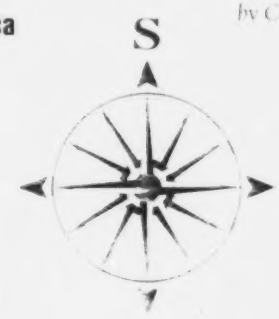

# EDITORS' NOTE

Building on the enthusiastic response from the development education community for the first issue, we are pleased to present the second *Development Education Annual*. Our focus is on including Southern voices and perspectives in efforts to educate about international development issues and Southern countries.

Concern for bringing southern voices to Northern audiences can be traced to a series of conferences on development and development education. The first of these was the 1987 London conference on "Development Alternatives" co-sponsored by World Development and by the Overseas Development Institute.

This conference represented a turning point for the field of development, and by extension, for development education as well. For the first time, a large number of NGO leaders from the South expressed their need to be included as partners in the process of development assistance from the North. Their message emphasized the importance of advocacy and education by Northern NGOs to influence their own publics and governments toward more favorable foreign policies.

Similar messages were heard at the annual fora of InterAction in 1988 and 1989. There, again, representatives of Southern NGOs argued eloquently for the inclusion of their perspectives and participation in development while offering compelling critiques of the way their countries have been portrayed in fundraising and education messages in the U.S.

Momentum for including Southern voices in development education also came from Carrol Joy's 1987 monograph entitled *Educating About Development: Implications of a Public Opinion Study* which was published as a companion to *What Americans Think: Views on Development and U.S. Third World Relations*, a study by InterAction and The Overseas Development Council. Joy argued that, in light of the American public's lack of knowledge and apathy towards international development issues, the most effective way to interest and involve the public was for the people from the south to tell their own story.

Meanwhile, as support for North-South partnership grew, InterAction initiated an innovative partnership project with African NGOs which involved both the development and development education communities. The result has been an increased commitment to integrating Southern perspectives into development education. In the last several years, presentations having to do with including Southern perspectives have become regular features at development education meetings and conferences. Many development educators now accept this approach as a means both for fostering interest among the American public and for presenting more accurate and relevant messages about developing countries.

Aside for Carrol Joy's monograph and the report *Toward Partnership in Africa*, 1990, (in English and French) from InterAction's Africa Partnership project, little has been written on the subject in the U.S. Hoping to fill this gap and stimulate discussion on critical issues of theory and practice, we have adapted "voices from the South" as the theme of the the *1990/91 Development Education Annual*.

We believe that *1990/91 Annual* raises some of the basic questions and issues about including Southern perspectives in development education. Some of our colleagues from the North address questions related to whether it is desirable and how it is possible to effectively include Southern perspectives. Southern colleagues provide us with their critical assessments of development education in the U.S.

We are saddened to report that we were unable to include our regular feature on the status of research in development education due to the untimely death in November of our friend and colleague Carrol Joy. She was preparing a special feature about her research on a new teaching methodology for addressing negative attitudes toward the Third World. We are indebted to Carrol for her boundless creative ideas and contributions to this *Annual* and to development education, of which she was considered and will remain, a leading thinker.

We would like to thank here all the contributors to the *Annual*, who had to make time when there was none and without whom this issue would not exist. We are especially grateful to Diana Shannon for her beautiful layout and design which greatly enhances the readability of the journal.

As you join us for this on-going critical debate, we welcome your reactions, as well as ideas and suggestions for future issues of the *Annual*.

Williard Kniep  Joelle Danant

THE DEVELOPMENT EDUCATION ANNUAL, a yearly publication of the National Clearinghouse on Development Education (NCoDE), promotes innovative and state-of-the-art practices in development education. It serves as a forum for discussion among practitioners in the field. The *Annual* is published in the Fall/Winter.

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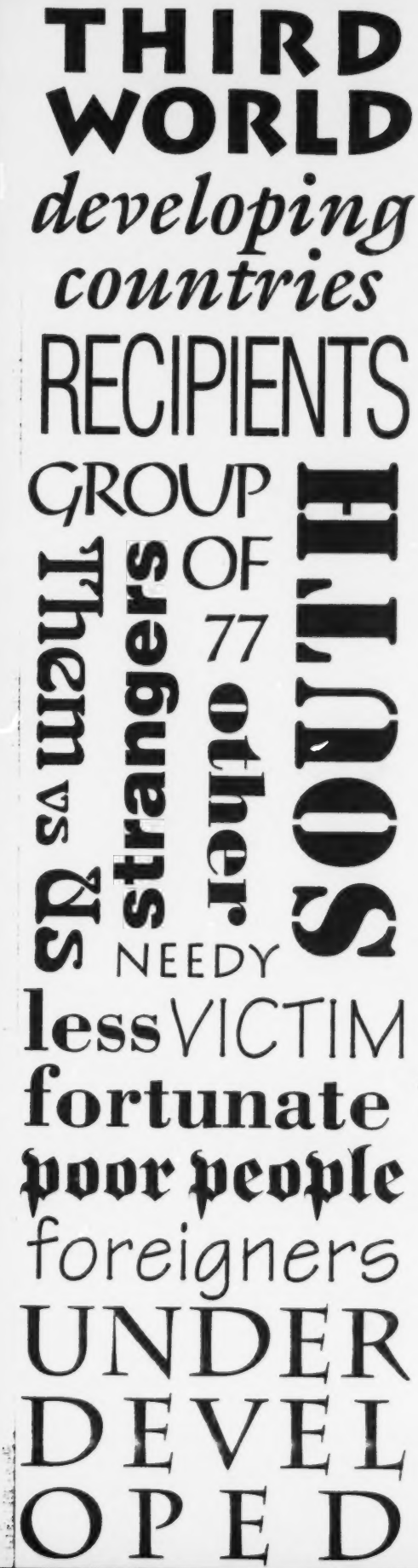
**For more information on the RETREAT TO THE FUTURE and other programs of The American Forum for Global Education, contact The American Forum, 45 John St, Suite 1200, New York, NY 10038. Phone: 212-732-8606 Fax: 212-791-4132**






# Development Education
## *Educating beyond labels*

*by Philip L. Christenson*

Meeting the economic challenges present in the developing world and raising the living standards of the people of these diverse countries calls for a strong commitment on the part of development practitioners to concentrate on the very specific and different needs, strengths, and weaknesses of each country, each region, each community. This necessarily means leaving behind unhelpful and dated labels that provide only generic and over-broad descriptions of a world that simply never existed.

Anyone who is interested in lasting and meaningful progress will depend less on analyzing the "South" or the "Third World" and focus instead on the great needs and great potential of a certain culture or ethnic community to work for development gains that fit their respective requirements.

My experience in the foreign policy arena over the past two decades has provided many opportunities to observe the all too human tendency to search for simple labels or "quick fixes." The history of development efforts in this century is clear testimony that quick fix is the rare exception and that there is no universal cure for hunger and poverty. Development education materials and programs should accurately portray this complexity.

For example, the "green revolution" which became part of a significant solution to hunger and poverty in many countries in Asia has not been successful in Africa. Not only are solutions different from continent to continent, we now realize that the causes and solutions for these conditions vary drastically from country to country within a continent and often from region to region. The countries on the coast of West Africa, for example, are quite different from those countries immediately to their north in the Sahel. The report *Low Resource*

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*Philip L. Christenson, nominated by President Bush and confirmed by the U.S. Senate, currently serves as the Assistant Administrator for Food for Peace and Voluntary Assistance at the Agency for International Development (A.I.D.). Prior to joining A.I.D., Mr. Christenson served as a senior professional staff member for the U.S. Senate Committee on Foreign Relations. During his tenure in this position, one of his many achievements was aiding then committee chairman, Senator Richard Lugar, in the drafting and passage of the Comprehensive Anti-Apartheid Act of 1986.*

*Agriculture in Africa* published in 1988 by the Congressional Office of Technology and Assessment clearly states that there will probably be no wide reaching "green revolution" in Africa, but that relief of the hunger and food availability crisis will come from seeking solutions on a country by country and in many cases a region by region basis. In developing an educational program examining the root causes of hunger and poverty in Africa, the contribution of people engaged in agriculture in Africa would be an important resource, provided it was used in the appropriate context.

The physical differences in the two Caribbean countries, Haiti and the Dominican Republic, that share the island of Hispaniola are vividly illustrated in the accompanying photo. We see the barren, desolate terrain of Haiti offset by lush, green hills of the Dominican Republic. The physical border between those countries reflects the striking differences between two massively distinctive histories, ideologies, cultures, and levels of development. The "Southern" or "Third World" perspectives of the two countries are likely to be quite different as well.

The systemic causes of underdevelopment are yet another area of heated debate not only among donor countries but among and within the developing countries themselves. Leaders of former colonies have claimed to me that colonialism is one of the foremost reasons for their current state of underdevelopment. Leaders of noncolonized countries have mentioned that by not having been colonized, their countries missed out on the infrastructural development that former colonies have received and for this reason are not as developed as they might be. Different "voices from the South" often have vastly different, even contrasting views.

In the 1990s, an adequate understanding of the conditions in developing countries will recognize that we must jettison our normal tendencies to box and label these diverse countries as a single entity called "the South" or "the Third World" the "Group of 77" or whatever. The diversity of cultures, history, political ideology, climatic conditions, population density, indigenous level of industrial activity, and level of development is too great for any single label to fit. In fact, this type of label is simply misleading. In his book, *The Weak in the World of the Strong* (1977 page 48), R. Roth states this point clearly:

"On the broadest level, there are so many underdeveloped countries, and there are so many differences between them, that any single label is bound to be misleading. Whatever indicator we choose to highlight, the range of variation is enormous: level of development, per capita income, political forms, culture, historical experience or ideology. In fact, the variations among underdeveloped countries are probably much wider than those among developed countries, if only because of the absence of the advanced technology and heavy industrialization that tend to create similar institutional patterns and problems."

*... how do we identify and use authentic voices from the international development community, the diplomatic corps, and academia to increase the understanding of Americans?*

A friend of mine living in Africa argues that thinking in terms of a single label and explanation in terms of the "South" or the "Third World" is only marginally more sophisticated than some people who think solely in terms of "those foreigners." To think in terms of an all encompassing label is to ignore the complexity of the development process and the diversity of the countries that are currently developing.

During the 1960s and 1970s, the poorer countries of the world coined the phrase "Third World" as a means to develop a worldwide political movement to make their issues a prominent part of the world agenda. The perception of these countries was that fair and just development would only take place when reallocation of resources from the "North" to the "South" occurred and the international balance of power shifted. It was only during the 1980s when developing countries started internationalizing their economies and reforming their internal political and economic structures that perceptions of a unified movement in the "South" began to change. The "Southern" countries, particularly in East Asia, realized that internal measures were as important as international networks.

The "South" does not now and never did exist as a homogeneous group of countries, at best it was a political movement that lasted a short time and was

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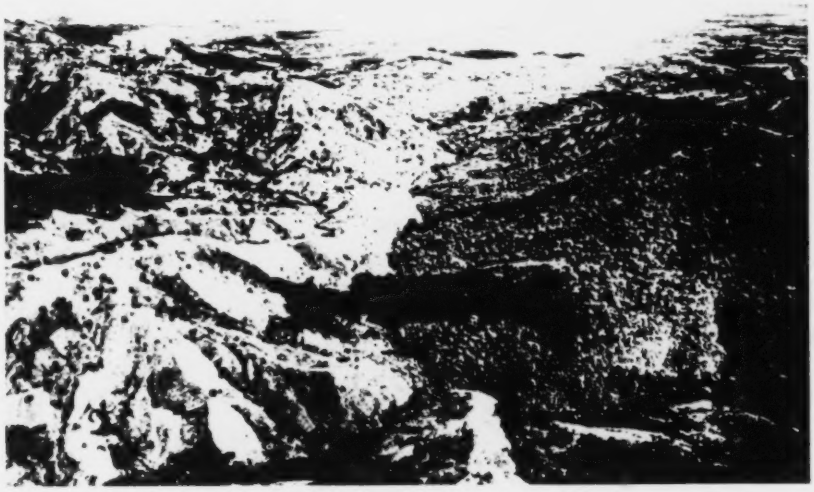
James P. Blair, Courtesy National Geographic Society



*Haiti and the Dominican Republic, the island of Hispaniola*

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only marginally effective. Consequently the term "perspectives from the South" has no accurate meaning and does not serve as a defining phrase.

A.I.D. views development education as an important effort to promote a greater knowledge and appreciation among Americans of the many challenges faced in developing countries. To achieve this task, development educators must strive to develop and present an accurate portrait of the diversity of conditions and perspectives that exist in the various fields collectively considered part of the international development effort.

The perspectives of responsible and credible individuals from the developing world are an extremely important contribution to understanding the challenges of development. The dialogue that is begun when their opinions, experiences and perceptions are presented to an American audience often becomes a powerful vehicle for critical examination of the various preconceptions, prejudices, and misconceptions we might otherwise continue to hold.

While perspectives from developing countries can provide a significant and vital contribution to the understanding of the development process, the burden of selecting views that portray an accurate picture or timely perspective and that are competitive in the current "market place of ideas" is upon the development educator. This selection requires thoughtful analysis to ensure that the particular view is significant, timely and relevant. For instance, in my opinion, Hernando de Soto, has recently developed provocative and relevant theories on development that are worth exploring. In contrast, continuing to espouse the dependency theory and other theories that blame the so called "north" for the ills of the world, without looking to new, and perhaps more timely theories, is not a fair or responsible approach to development education.

It remains the responsibility of development educators to offer as thorough and complete a picture of development realities as possible, and to present dissimilar and occasionally opposing views that would help illustrate the diversity of ideas and thought found in the developing world.

The question then, is not whether the perspectives of people from the developing world should be included in the design and implementation of development education programs, for these perspectives add a rich element to the understanding of the American people. The question to be addressed is how do we identify and use authentic voices from the international development community, the diplomatic corps, and academia to increase the understanding of Americans?

As in any educational endeavor, care must be taken to assure that the loudest or the most emotionally charged voices do not overtake the discussion. In educating the American people about development issues, development educators bear the responsibility for reflecting the diversity of views, impressions, and experiences of the people of the developing world. ▲

**Partners in Action:**
**A Guide to International Action Projects**

- Does your group want to form a partnership with a community in a developing nation?
- Where does your money go when you donate to international development organizations?
- Are you interested in traveling to a developing country?
- How do you contact speakers for international programs for your club or school?
- Is your church group planning a workteam brigade to a developing country?

All these topics and many others are addressed in a new how-to-do-it guide written by Patricia Harrell and Ellen Wright of INSA, The International Service Association for Health of Atlanta, Georgia. Partners in Action is chock full of practical information and case studies of actual international partnerships.

The 150-page, illustrated guide presents a continuum of ideas for involvement in international action projects that enables an individual or group leader to evaluate their needs, capabilities, resources, and interests with regard to participating in a project, and to determine where they best fit on the continuum.

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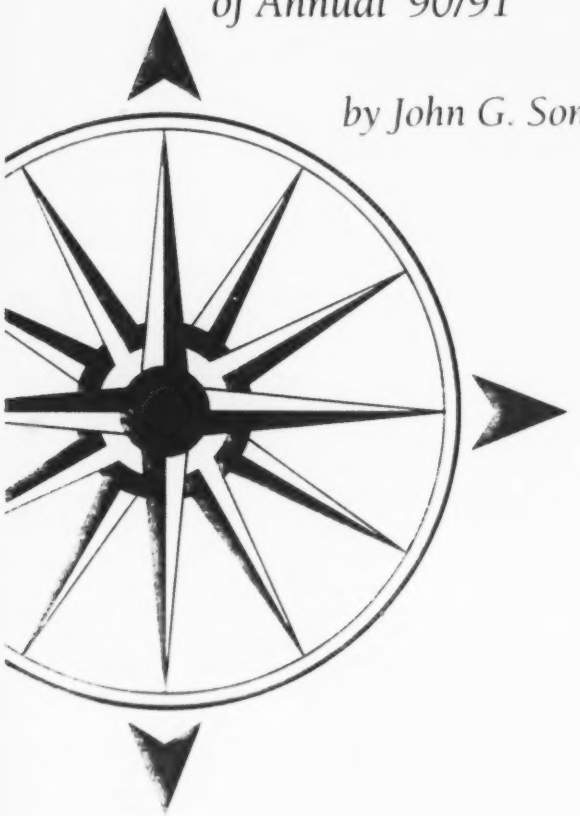
# In Search of a Global Perspective for Development Education

## *Synthesis and reflections of Annual '90/91*

*by John G. Sommer*



It has become commonplace to observe that the world of the 1990s is vastly different from that of the 80s: the end of the Cold War and beginning of an unknown new world order; the realization that human survival requires strong and immediate environmental action; and the continuing globalization of virtually every aspect of our everyday lives. Our economic, political, social, and cultural interdependence with nations and peoples throughout the world—notably including the Third World—has become ever more pronounced, with national boundaries becoming increasingly secondary to broader new realities.

Those of us involved over the years in development education must take cognizance of all this and ask if our efforts are appropriate or adequate in the context in which we now find ourselves. At the risk of being overly provocative, I would have to say they are not.

---

*John Sommer is the Dean of Academic Studies Abroad at the School for International Training/The Experiment in International Living in Brattleboro, Vermont. He has been among the leaders of development education and served as chair of the InterAction Development Education Committee from 1984 to 1988. Mr. Sommer has had 28 years of development experience in different countries through positions of responsibility with international voluntary services, Ford Foundation, Overseas Development Council, Peace Corps, and U.S.A.I.D. He is the author of the publication* Beyond Charity: US Voluntary Aid for a Changing Third World. *Mr. Sommer holds a M.A. from Johns Hopkins School of Advanced International Studies.*

Alex Gradaki Courtesty CARE

*George Sanchez, playwright & educator, with Henry Highland Garnet Intermediate School students*

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Of course, we have come a long way. Considering that a mere dozen years ago development education hardly existed as an activity of U.S. private and voluntary organizations (PVOs), the fact that there are now the types of activities reflected in the case studies in this Annual is cause for satisfaction. Add to this the fact that there are many other types of organizations, including some of our leading formal and non-formal educational institutions that are educating Americans on Third World development issues (PVOs, after all, are relatively minor actors), and there is room for yet more satisfaction.

However, in examining the record, a number of Third World spokespersons, including some represented in this Annual, pronounce themselves as less than pleased . Some feel our motivations for development education are too tied to fundraising considerations that tend to rob Third World people of their dignity; others feel the Third World images conveyed are unduly exotic, thus unrepresentative and unfair. As Mutombo Mpanya observes, referring to materials on learning tours to Africa, "the advertisements claim that the agencies' tours are an educational experience, offering the possibility of international friendship and the chance to see Africa as it really is; [yet] the images in the brochures belie these promises, for they show only animals."

While some of the commentators here may over-emphasize the negative at the expense of some of the positive efforts that have been undertaken, surveys show they are surely correct that the average American's image of Asia, Africa, or Latin America is one of grinding poverty (the mud hut, crying child syndrome), governmental corruption, and general incompetence. Speaking as one who annually sends several hundred American undergraduates to study in Third World countries, I can attest to frequent surprise, even disappointment, when my students land in Nairobi, Bangkok, or Belem, find modern cosmopolitan cities, and feel cheated until they see the "real" Kenya, Thailand, or Brazil. Such is the stuff of stereotypes—and the critical importance of appropriate development education.

The theme of this issue is "Perspectives from the South in Development Education." Can one doubt that without such perspectives the educational "product" must inevitably be flawed? And yet, as just indicated, we in the United States have too often failed to take these perspectives into account as we spread our messages about the Third World. There are no doubt several reasons for this. Among the major ones, perhaps, are the fact that our knowledge of history, limited to begin with, is further limited to the western tradition from which the U.S. majority culture derived; that, particularly until the advent of returned Peace Corps volunteers, we had virtually no significant exposure to Third World societies; that our society generally respects wealth and technology over "under-development," without consideration of cultural riches and locally appropriate technologies; and that many of the U.S. institutions concerned with Third World countries were, and are, fundraising, aid-giving institutions which feel compelled to exert emotional tugs at the American heartstrings through appeals to pity and guilt. The irony, of course, is that the more effective their fundraising, the more demeaned of their dignity the beneficiaries, the more "aid fatigue" sets in, and the more ultimately self-defeating, in a larger context, the entire effort to promote justice and well-being for Third World people.

A key related problem raised by my colleagues writing in this Annual is that of symptoms vs. root causes of Third World poverty. They note that most PVO public information highlights hunger, homelessness, and disease, the symptoms rather than the root causes which lie, in fact, in national and international economic and political power structures. Furthermore, my colleagues complain, we exaggerate the importance of our U.S. aid efforts and fail to note adequately, if at all, the central role of Third World peoples and institutions in improving their own lives. They are right on both counts, proving once again the critical importance of considering Third World perspectives in development education.

*If Third World perspectives are key, whose Third World perspectives should then be considered?*

If Third World perspectives are key, whose Third World perspectives should then be considered? As one commenta-

tor here rightly notes, "different voices from the South often have vastly different, even contrasting views"; we are advised to seek the perspectives of "responsible and credible individuals"—sensible criteria for selecting Northern voices, too, one would think. But how to decide who is responsible and credible?—a Third World dictator, a rural peasant, an elite businessman, a leftist journalist? All will convey varying perspectives, making the selection in many respects a political one. U.S. PVOs and educational institutions will vary, too, in their interpretations of Third World poverty, depending not only on whom they listen to, but also on their ideological backgrounds, funding sources, degree of academic freedom, etc. The point is that education, ideally, should be objective, conveying all sides of the issues, complex and difficult as this may be to not only do, but also to communicate clearly.

It may be helpful at this point to remind ourselves what development education is. Although it is quite different from fundraising or related public information materials, the motivation for doing it frequently relates to financial aspirations of the sponsors, thus the need to consider messages under these headings too. As defined in *A Framework for Development Education in the United States*, however,

*Development education has as a primary goal the building of a committed constituency for development both at home and abroad. It begins with a recognition of global interdependence and the continuing need for justice and equity in the world. Its programs and processes convey information, promote humanitarian values, and stimulate individual and community action aimed at improving the quality of life and eliminating the root causes of world poverty.*

Eliminating the root causes of world poverty... One is struck by the lack of any limitation in this definition to Third World poverty. Might the United States thus be a subject for development education, as well? (Read the chapter herein about an Indian educator in Tennessee!) Put another way, if a Martian were to descend to Earth and tour around for a while, would he or she (do Martians have genders?) notice only Third World poverty, degradation, and injustice, or that of America as well? Or still another approach: what would be our reaction if photos of teary-eyed U.S. ghetto children were the only image of America conveyed to the rest of the world?—not a totally unheard-of idea to those who have travelled in socialist countries—with controlled media that expose U.S. poverty, homelessness, crime, and inequities) much as we in the U.S. expose these aspects of life in the Third World. Our Martian would be the first to decry the idea of either a northern or a southern perspective; s/he (it) would inevitably take a global perspective. And that is our challenge if development education is to transcend the parochial and treat our planet's problems in the global dimensions in which they exist in reality.

*We therefore need new lenses so that we avoid creating in development education the world in our own image, creating instead one with a truly global perspective.*

This is no easy task. We inevitably belong to nations, some of us colonized, some colonizers. We belong to classes within and across national boundaries. We therefore need new lenses so that we avoid creating in development education the world in our own image, creating instead one with a truly global perspective. I repeat, this is not easy, particularly since most of us aren't yet "there" ourselves, nor are our "audiences." While some of the case study activities and ideas discussed in this Annual may help to take us in this direction, in fashioning our activities in the future it is imperative that we keep this global (Martian, if you will) perspective in mind.

Finally, there is the matter of scale. Here I must return to my initial provocation: our efforts are grossly inadequate to the situation. Yes, we have done much in development education over the past dozen years. But look at the worsening problems!—among others, an increasingly poverty-stricken "Second World" that competes for attention, in a recessionary climate, with the already poverty-stricken Third World, and also, as we have noted, with the poverty-stricken in our own country. Is this a time when PVOs can afford to continue just a few development education projects worth scarcely more than 1–5% of their overseas project budgets? What is more likely to influence the prospects for peace and well-being in the world: some irrigation systems, health clinics, and schools in a few favored villages (however needed) or a major education campaign aimed at reforming government policies with respect to trade restrictions, arms exports, and human rights? Similarly, are we not at the point where we should be taking a systems approach to development education itself, going beyond the few small-scale projects at the margins of PVO activities to a major movement *demanding change*?

David Korten states it well in these pages:

*Development professionals, including those who staff voluntary agencies, have generally treated the education of their constituencies regarding the development problems of the South as a secondary concern. Development education was considered important primarily as a means of assuring financial contributions for voluntary organizations and public support for official international assistance budgets. As we redefine the nature of the development problem, we must also reconsider the nature and role of development education.*

*Rather than passive contributions, we must now seek the active engagement of broad citizen constituencies as agents of policy, institutional, and lifestyle changes in each of our respective societies—both North and South. This is basically a development education agenda, or more accurately an educational agenda for global transformation. Rather than being peripheral to the real business of the voluntary agency, it becomes the* core *business, the priority.*

This, to be honest, is a call for advocacy.

Yes, we need southern perspectives. We need northern perspectives. Most of all we need *global* perspectives, aimed at stimulating individual and community action on a scale needed for nothing less than ensuring human survival, with dignity. ▲

**Focus on Africa, Asia, and Latin America**

# Creating the World in Our Own Image

## *The American media defines Africa*

*by Mutombo Mpanya*

For the last five years I have been engaged in research aimed at identifying and assessing images of Africans in the American media and educational materials. More specifically, I have been conducting surveys, discussion groups, and content analyses of various publications. Major newspapers, such as *The New York Times*, *The Washington Post*, and *The Christian Science Monitor*, as well as flyers from private development organizations, a sampling of tourist agency brochures and several text books provided the raw materials for this project. The surveys and discussion groups I conducted were both in Canada and the United States, and highlighted issues and topics pursued in this study.

Overall, the results of this project have not been very positive. The surveys revealed that large portions of the American public still view Africans as primitive jungle dwellers. In the news media, the dominating African images are of coups, corruption and war. The private development organizations' flyers typically present images of starving children and parched, barren lands. The primitive image reappears in the travel agency brochures, but this time in the context of an exotic, tempting paradise. School textbooks create an almost purely economic image of Africa as a storehouse of mineral resources and cash crops. In the entire multi-media, multi-source portrait of the African continent, there is nothing of which the African people can be proud.

While these results were not unexpected, the study did present a few surprises. There was a mention of Africa's rich cultural heritage in a development organization's brochure. Several people in one of the surveys indicated that they were aware of the abiding sense of extended family that most Africans pos-

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ness. Even so, the preponderance of disturbing images compels the question: why are images of Africans in the American media so negative? The answer to this question has many parts. Here I would like to focus on two or three that seem to me the most significant to development educators.

The first point to consider is that, while the images of Africans being presented to the American people are negative, the image of the agency responsible for the presentation is positive. The goal of presenting Africa seems to get lost in the business of enhancing one's own public relations.

Travel agencies, for example, use images of wild beasts, stereotypically exotic peoples in bizarre native dress, and lush and savage landscapes as ballasts to weight their promise that they can deliver the untamed primitive continent and yet provide their clients with all the amenities of civilization. The agency is untarnished by the barbarity surrounding it—they offer exceptional quality, in services and people. The agency is associated with the luxury hotel, their bases and offices. They are a secure and comfortable bastion of western civilization planted amidst the savage creatures and jungles of primitive Africa. Though the advertisements claim that the agencies' tours are an educational experience, offering the possibility of international friendship and the chance to see Africa as it really is, the images in the brochures belie these promises, for they show only animals.

Textbooks and instructors similarly present positive images of themselves through contrast with negative images of Africa. This is not a conscious act. Many textbook writers and teachers perceive themselves as sensitive and free of the ungenerous stereotypes so often applied to Africa and Africans. Indeed, some believe they are going out of their way to teach their students and constituencies about the real Africa. Yet, the actual images of Africa in most school books portray the continent as a soulless object of the material interests of the western world. Africa is not people, nor even living beasts and jungles, but merely gold or copper mines and coffee plantations.

When a human element is brought into the discussion, as when history is examined, the usual pattern of negative African images displayed against positive western images recurs. A powerful example of this is the misconception perpetuated in textbooks and now held by many teachers regarding the history of slavery. Every textbook I examined opened this topic with a rationalization of slavery, its naturalness and pervasiveness in Africa. The existence of slavery in Africa prior to the appearance of white slavers on the continent is invariably stressed, as is the fact that white people were themselves slaves at that time. Interviews with teachers revealed that most believed Africans were deeply involved in the slave trade and sold their own people to Europeans. Great efforts are made to establish the fact that Africans are not on higher moral ground than whites on the slavery issue. Is the textbook approach to the subject truly a condemnation of the institution of slavery and an attempt to improve understanding of the historical relationship between Africa and the western world? Or is it rather an extraordinary deviation from the true topic, designed to help western nations deal with their guilt and improve their psychological welfare? Insisting that it is relevant that Africans were involved with slavery is on a par with arguing that because some Jewish people collaborated with the Nazis, the holocaust was in some way natural or right.

*Rather than depicting Africa as the antithesis of America, Africa should be shown in images of similarity, images of fellow humans that are easily recognized as real partners in the world.*

Journalists are fond of saying they present "only the facts." Their self-image and the one they present to the world is of a conscientious, ethical professional who bears the responsibility of informing the greater public about the situation in Africa. If there was no hunger in Africa, they claim, they could not report it. If there were no wars, they would not be writing about them.

According to the journalistic perspective, it is Africans' inability to rule themselves wisely and well that makes it necessary for reporters to present things the way they do. They are not in the business of creating images, they insist, but of telling the truth.

Some journalists I interviewed believe they are excessively generous towards Africa, and have looked the other way and kept silent rather than report some of the things they have seen on the continent. Others have the frankness to admit that their reportage is directed by the interests of the western world, and that this direction affects the topics and areas of Africa covered in their articles. A few even acknowledged that they are essentially a small business operation, selling the words the public wants to read without questioning why the public craves them, or where public opinion came from in the first place.

Inevitably, then, most journalists describe Africa as an incompetent place, incapable of self-organization. It is a continent full of bureaucratic ineptitude and irresponsibility. The journalists themselves, on the other hand, are a competent, responsible and objective bunch.

Development agencies are not immune to this unfortunate tendency to contrast negative images of Africa with their own positive self-image. The negative African image here takes the form of a graveyard filled with emaciated bodies. In opposition to this is the agency's positive self-image, that of the savior. By providing the required material resources and expertise, the agency is the problem-solver, rectifying the misfortune of African starvation.

This polarity of negative African images and positive agency images, while unfounded in reality, does have a practical, even logical side. American organizations feel they must create positive images of themselves in order to elicit monetary support from the American people. Rather than depicting Africa as the antithesis of America, Africa should be shown in images of similarity,

*continued on page 14*

# Educating about Africa

## *Decoding the domination*

*by Eugenie Aw*

In this article, I will propose what I believe good development education should be, based on my analysis of international development and on some of my experiences in development, development education, and journalism.

To discover people through their own words, rather than the words of others, to show the links between critical issues in the North (such as budget deficits or the environmental crisis) and the ones in the South as part of one international system; here are the key objectives which should prevail in development education.

However, images shown through the media often lead one to believe that the "helpless" people in the South cannot survive without the generous gifts of the "developed" people.

Similarly, some U.S. development organizations' priority to demonstrate their productive assistance overseas rather than educate the public has often influenced them to choose negative images. The stress given in some messages on organizations' efficiency may have generated more financial support from the public and other sources. However, such messages and images have resulted in underestimating the ones being portrayed. As aid takes on a connotation of transfer from North to South, it also seems to present one single model of development, that is the mainstream western model. This is how the context of underdevelopment becomes obscured.

Good development education should aim to give a new context to development and to weave new solidarity. Before attempting to improve development education, one needs to examine the very process itself.

### *Culture and History as Premises for Development Values*

The current mainstream development process is based on the dominant western culture, which has been named by Burkinabe Joseph Ki Zerbo, "the culture of the prev." This culture has enabled its members to live with the illusion of absolute knowledge, showing a blindness, ignorance and sometimes negation of other cultures' history, particularly African history.

For example, in my experience as journalist, when discussing development with Canadian colleagues, I have observed that some of them have rejected my knowledge of development and qualified it as empirical, which in their eyes is of lesser value than theoretical knowledge. In this example, I was denied expertise on my own continent, which seems to imply that the misery of Africa has been made into a specialized business.

Another example of misunderstanding is one that occurred between an American development project manager and local African people whom he wanted to organize into a cooperative. These people were already organized in their own traditional way, but the project manager could not understand or appreciate their way. Wasn't it cultural to believe that only the cooperative was the right way of organizing oneselves?

In yet another example, I have witnessed the surprise of a Canadian development expert, when he read the sophisticated responses of the villagers I had approached in ten Senegalese villages for a needs assessment. His surprise showed me that, in his state of mind as a helper, he assumed that those he wished to assist were unable to think for themselves.

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The marginalization of African women has been another outcome of the mainstream development process. Too often I have seen the Northern women themselves talk in the name and in the place of their African counterparts, because they have perceived African women as too timid. But African society has traditionally allowed women the power to speak for themselves.

I am not rejecting Northern NGOs' intervention in Africa. Rather, I propose to go further and review the premises for our actions. Such premises are born in the mind, influenced by thoughts, in turn influenced by culture and history. Once clarified, these premises must be integrated into development education.

### *Worldviews in the development process*

What is called development is based on worldviews. I have attempted below to define the mainstream western view, as well as the African view of development. Each one is not necessarily in contradiction to the other, and at times there could even be a flow from one to the other.

| *Western Worldview* | *African Worldview* |
|---|---|
| Modernization | Maintaining positive & dynamic traditions |
| Industrialization | Linking Agriculture & industries |
| Productivity/ Growth | Qualitative & global betterment |
| Cities | Countryside |
| Linearity | Circularity |
| Individual | Community |
| Environment | Nature |
| Time: Working | Time: Relating |
| Transfer | Reallocation |

I think that the African worldview integrates the complexity of realities by being global and yet allowing for specificity. Yet, while Northern NGOs have a wide variety of development approaches, depending on their sizes and countries of origin, very few ever integrate traditional African approaches.

### *What if we learned from African cultures?*

This type of learning would first require silence, an active silence within oneself which would allow for an openness to learning about other cultures, as a process towards discovering true development. When talking about truth, Africans compare it to the sun: if you stare at it, you are blinded by it and cannot distinguish anything. You must therefore wrap it with a layer of soil, which you can break little by little, so that truth will appear progressively. In this way, it will be accepted and integrated.

What can African culture relate to us about life, and particularly development? It is best to approach the question from the words of Africans.

Here are some proverbs, for example, on the next column.

Our history has been one of oppression which has led to a loss of identity and the interruption of a coherent development. But there can't be development without roots. Yet our development has been a mere clone of the mainstream western development whose main characteristic has been to occur at the expense of other peoples. Therefore, it is essential to incorporate a historical perspective into development education. Culturally, this might appear differently: for example, what may be termed tribal rights in Africa would be called nationalistic militant struggle elsewhere.

There won't be any development without rediscovery, reappreciation, and rebirth of our fundamental roots and own rationality. One cannot develop fully when one is an orphan from a part of oneself.

In this context, priorities for development should be given to such issues as debt and redistribution of resources and be organized under both the global and local levels, as well as include development eucation in both the North and South.

*continued on next page*

## VOICES OF AFRICANS HEARD IN PROVERBS

### ABOUT NATURE

"NATURE GIVES WHAT IT IS GIVEN."

"NATURE DOES NOT LIE."

"DON'T BORROW FROM NATURE BECAUSE IT WILL REIMBURSE ITSELF WITH INTERESTS."

### ABOUT KNOWLEDGE

"KNOWLEDGE IS LIKE FIRE: IT IS TO BE SOUGHT IN YOUR NEIGHBOR AS WELL."

### ABOUT WORK

IF YOU WISH TO HAVE A GOOD HARVEST, YOU WILL HAVE TO CONFRONT THE BURNING SUN."

### ABOUT SOLIDARITY

"ONE FINGER CANNOT HOLD A STONE."

"ONLY TOGETHER CAN WE LIFT A ROOF."

### ABOUT AID

"IF ONE SCRATCHES YOUR BACK, YOU MUST SCRATCH YOUR BELLY."

"DON'T HIT THE HEAD OF THE ONE WHO IS CARRYING YOU ON HIS/HER BACK."

### ABOUT FOREIGNERS

"A PIECE OF WOOD MAY SOJOURN IN WATER FOR AS LONG AS IT WANTS, IT WILL NEVER BECOME A CROCODILE."

*continued from previous page*

### *Implications for Development Education*

For development education, attention to such priorities would translate into:

- integrating an African voice into messages about Africa;
- placing issues in the context of the history of domination;
- acknowledging that African knowledge, awareness, action, responsibility, and autonomy need to be appreciated in the development process for true partnership;
- appreciating African people and cultures, including their differences;
- asking questions about who makes the decisions for what, and who finances what for what, with whom?;
- acknowledging that development is a two-way process, and that the South can also teach something to the North;
- highlighting the need to empower the victims (i.e. women, immigrants, youth, minorities, etc.) of the international systems everywhere through solidarity networks;
- educating development project managers as well as others.

In conclusion, development with solidarity means to acknowledge others, and particularly to accept that others can bring their own experience and knowledge. If respect, exchange of experiences, appreciation of cultures, and solidarity can be promoted based on this acknowledgment of others, if one can agree that others have not only the right to survive but to live a life chosen by them, then one will no longer ask questions such as whether a debt has to be repaid, because a new global society will have emerged.

I have met farmers from the North who, while keeping their own identity, still look at others from the South with appreciation and acceptance of their differences, and who understand that each individual must be entitled to have the means to choose his/her life. Such people make me say that solidarity is the tenderness between peoples. This is what development education should be about. ▲

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***Mpanya*** *continued from page 11*

images of fellow humans that are easily recognized as real partners in the world.

Since fundraising and development education are undeniably linked, it is certainly pertinent to ask whether they are compatible. My own answer is, it depends. Good development education can be a sound basis for raising funds. Certain private voluntary organizations (PVOs) have established development education programs in high schools, and raise funds to support small community projects. Within the United States government, politicians used development education to encourage the citizenry to support, and therefore generate, more funds for foreign aid.

But when fundraising efforts rely on "starving baby" type images, it creates tension between the monetary goals and development education. One is trying to maintain what the other is working to change. For this reason, many PVOs are suffering from the conflict between those who feel they must push the "starving baby" image to raise funds and those who feel the image is unnecessary and misleading.

For many reasons, I hold with the latter view. Sensationalism and negativism pay—or so it is said. But do the drama and guilt generated really determine the extent of a person's generosity?

Moreover, is the money making a difference in Africa? Funds spent in development projects in Africa over the last three decades have not brought about the success that was anticipated. There is no hard evidence to support the claim that if PVOs had more money from the American populace, they could solve the problems of development in the South, or even substantially alleviate them. The issue that should be engaging our attention at this point is the interplay between the realities of economic survival for the development organizations themselves, and the equally real solutions to Southern underdevelopment which involve educating Americans to understand the root causes of Africa's problems and to support more appropriate policies.

Despite the sometimes extreme negativity of the images of Africa brought to the American public, there has always been some positive reaction. This seems to indicate that changing negative images may be quite difficult. The images not only originate in the deep process of socialization but, more importantly, the negative image is intrinsic to the positive self-image the agencies wish to maintain. These agencies' livelihood depends on a negative image of Africa.

Under these conditions, research must now be directed towards discovering the most positive images people have of Africa and promoting these images. This positive approach can be effected in many ways, and must inevitably lead to some restoration of balance. Development education has a critical role to play in this endeavor. First, anything negative coming out of Africa, whether images, information, advertisements or news reports, should not be taken at face value. Americans young and old must develop their critical faculties and examine the various possibilities that could have provided the negative input they have received. A book, a film, a TV broadcast about Africa may tell more about the maker of the work or about its intended audience than about its subject matter.

Secondly, people must be encouraged to affirm the special qualities of African societies. Methods of resource management under conditions of scarcity, for example, may have great benefits now when societies' resources are shrinking. Communities must draw on the experiences of the African people, to learn from and utilize this valuable resource. The positive feelings of kinship, solidarity and belonging that are the basis for the typical African experience are feelings all human beings desire and understand. The cultural diversity of Africa has evolved in a way that affirms and celebrates the diversity of humanity—a lesson that could prove essential to the survival of the planet. ▲

# RESOURCES FOR PROFESSIONALS

## from the National Clearinghouse on Development Education (NCoDE)

**Believing Is Seeing: Attitudes and Assumptions that Affect Learning About Development**
Based on a three-year study project by author Carrol Joy, *Believing Is Seeing* reviews research in the social sciences, with a special emphasis on psychology, to learn how American social attitudes, assumptions, and beliefs about international development issues arise and are changed. The author draws important conclusions about the kinds of educational strategies needed to address attitudes impeding the public's support for development. 1990. 64 pages. **$8.00.**

**Development Education: World of Connections**
What is development education? Why is it important? Through footage and interviews with key individuals from government, business, education, and private organizations, the video explores U.S. connections with the developing world, the nature and purpose of development education and the need for people in the U.S. to participate in development education. For use by development and global educators, development workers and community groups. 1989. 19 minutes. **$20.00.**

**Resources for Development Education**
Compiled from the NCoDE resource database, the directory comprises a comprehensive listing of annotated material resources for educating about international development. Over 250 print and non-print materials are listed by category and type of material. Categories include instructional packages, issues analysis, primary information, and theory and practice of development education. Types of materials encompass audio/visuals, books, curriculum units, kits, manuals, and simulations. The descriptions of materials highlight their goal, theme, potential audience, point of view, and geographic focus. 1990. 151 pages. **$12.00.**

**Who's Doing What in Development Education**
This directory highlights organizations and their development education programs. Initially compiled in Spring 1989 by the U.N. Non-Governmental Liaison Service, a revised and expanded edition will be published in Spring, 1991. **$12.00.**

**Order Form**

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# Guidelines for PVOs:

A Sample Product of

## An Aid to the

Collaboration between

## Development of

Southern and Northern NGOs

## Public Information,

developed under the

## Fund Raising, and

InterAction/FAVDO

## Educational Materials

Africa Partnership Project

## about Africa

Background by
Thomas B. Keehn and
Nate VanderWerf

Initiated in mid-1988, the Africa Partnership project was a direct response to and an integral part of the rapidly growing dialogue between Northern and Southern NGOs. This two-year intercontinental effort aimed to build partnership and trust between African NGOs and U.S. PVOs. The project was designed and implemented by InterAction (a consortium of U.S. PVOs) and FAVDO (the Forum of African Voluntary Development Organizations). Major activities took place at InterAction Annual Forums in the U.S. in 1989 and 1990 and in Dakar, Senegal, in 1990, where FAVDO is headquartered. The project was funded by USA for Africa. John Hammock of Oxfam America chaired the project committee for InterAction; Mazide N'Diaye represented FAVDO.

Project activities took place on three levels: 1) building trust between African and U.S. CEOs; 2) stimulating program collaboration at the field level; 3) changing the image of Africa in development education, fundraising, and public relations materials. As a key part of this third strand of the project—changing the image of Africa—U.S. and African participants, mostly educators, developed a set of guidelines for

development education, fund-raising and public relations materials.

As to the process by which these guidelines were developed, InterAction first requested member agencies to submit educational and fund-raising materials relating to Africa that they had produced. More than 30 sets of materials were received.

The U.S. development education working group of the Africa Partnership Project then analyzed and discussed these materials. Their preliminary deliberations were further considered at a joint meeting of African and U.S. NGOs convened at the InterAction Forum in Danvers, Massachusetts, in May 1989.

At this stage, three documents were developed for the project. Mutombo Mpanya, a Zairian educator and consultant to the project, prepared an analysis of the materials in a paper entitled "The Image of Africa: PVO Materials." Eugenie Aw, communications specialist from Senegal, wrote a paper providing "An African Perspective on Development Education." Simultaneously, "Guidelines for PVOs to Aid in the Development of Educational, Fund Raising, and Public Relations Materials" were drafted. They were distributed in both French and English to project participants. They were then considered and modified at a consultation held in Dakar in January 1990.

These guidelines are the most specific and probably the most important outcome of this strand of the Africa Partnership Project. Why is this true?

The real value of these guidelines is in their use by U.S. PVOs to present more balanced and realistic images and messages to the U.S. public. For the Africans, their role as partners is to do the same in Africa about the U.S. While there are differences in role, function, and status of development education on the two continents, partnerships were forged with common understanding and approaches. This augurs well for future activities which we hope will include new and more positive images and messages about Africa for development education, fundraising, and public information.

Finally, in the ongoing dialogue between Northern and Southern NGOs, our Southern partners have recommended that development education and advocacy become high priorities on Northern NGOs' agendas. The Africa Partnership Project in general, and the Guidelines in particular, have contributed significantly to facilitate the implementation of this recommendation among Northern NGOs for the next decade.

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*Thomas B. Keehn is a Senior Consultant, InterAction-New York, and, among other responsibilities, has been serving as the Program Officer for Development Education and Constituency Building there since inception of the organization in 1983.*

*Nate VanderWert is currently a Development Education Consultant, at CODEL (Coordination in Development) in New York. He served as Chair of the Development Education Committee for the InterAction Africa Partnership Project.*

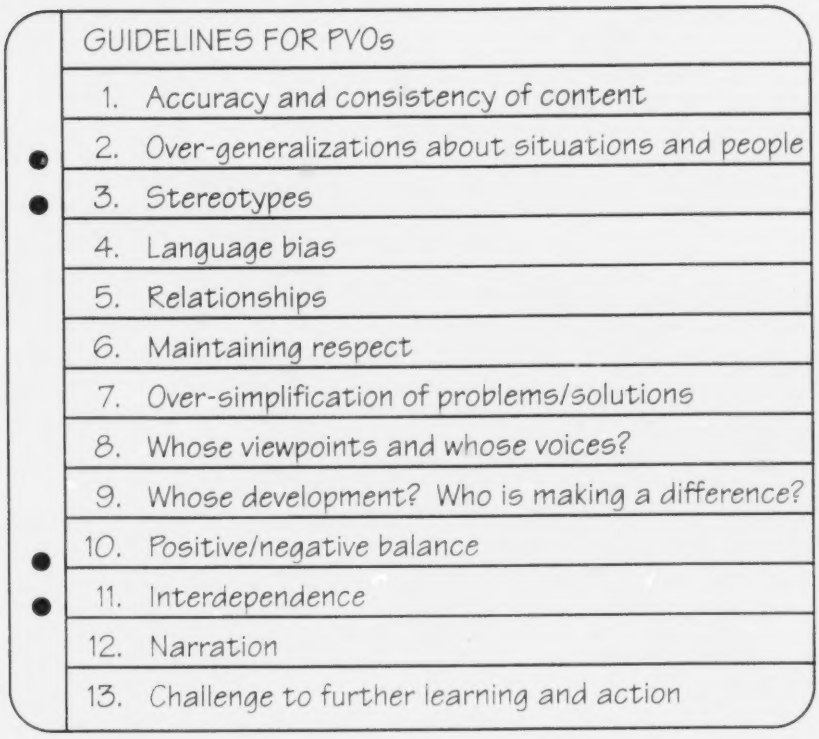
## Closing remarks to InterAction/Africa Consultation

*African NGOs must understand the problems faced by American NGOs, if we are to come together in a true partnership with equal attention to the poor in Africa as well as the poor in the U.S.A.*

*We meet on a day set aside in the U.S. to honor the life and work of Martin Luther King, Jr. As you know, he worked for equality, freedom and for the poor. I can imagine the day when U.S. NGOs portray images not of starving babies when they reflect images of Africa, but rather images of women hard at work in the fields of Africa. I can imagine a day when African NGOs no longer have to beg for foreign funds for projects. I can imagine the day when African NGOs are coming to the U.S. to help in its own poverty program. I can imagine the day when American and African NGOs are working together with a power and impact to influence international policy that affects the poor. And lastly, I can imagine the day when the poor can attain the goal of equality and freedom of opportunity.*

John Hammock
Executive Director, Oxfam America
Chairman, Africa Partnership Project

Courtesy InterAction


GUIDELINES FOR PVOs
1. Accuracy and consistency of content
2. Over-generalizations about situations and people
3. Stereotypes
4. Language bias
5. Relationships
6. Maintaining respect
7. Over-simplification of problems/solutions
8. Whose viewpoints and whose voices?
9. Whose development? Who is making a difference?
10. Positive/negative balance
11. Interdependence
12. Narration
13. Challenge to further learning and action

## Guidelines

The following guidelines are designed to provide a framework for developing both print and audiovisual resources which portray the continent of Africa and its people in a realistic and respectful manner. They are intended to be a resource to PVOs in producing materials that portray Africa more accurately, while remaining effective in influencing public attitudes and policies, and encouraging giving in the U.S.

In this context, Africans should take control of their own image by acquiring the possibility to speak about themselves, their lives, their organizations in PVO materials from the North and Southern-generated NGO materials.

The guidelines are not meant to be an exhaustive list of do's and don'ts, but rather to raise questions in the minds of those who develop materials about Africa. It is hoped that they will contribute to processes which will result in more equitable and realistic portrayal of the countries and peoples of Africa. Ultimately, it is hoped that a better-informed constituency will lead to more thoughtful and constructive actions.

African NGOs could reflect about the need to include development education in all activities that concern them and the local people. This definition of development education goes beyond images.

## Purpose of the materials

It is difficult and possibly counterproductive, to lump all materials ... development education, fundraising, and public information ... together under one set of guidelines. Obviously, the purpose of the materials has a tremendous impact on their tone, style, and content. The target audience will determine the nature of the materials.

With the purpose of the materials and inherent constraints in mind, the following discussion and questions should provide food for thought and lead to more balanced images of Africa in all types of PVO-produced materials.

African NGOs could contribute their own voices and reflect independently on the images that they present of their own people in development situations; also on their presentation of the concept of development.

### 1. Accuracy and consistency of content

While most developers of print and audiovisual materials take special care to ensure the accuracy of the content, inaccuracies are sometimes overlooked. Consider double-checking the data with local field practitioners, African experts in the U.S., and host country NGO staff. Mixed messages should be avoided. For example, a video describing the cooperation of African NGOs with footage showing only the U.S. development worker in the village is confusing to the viewer. Music from South Africa overlaid on a video from Senegal is both inaccurate and misleading.

### 2. Over-generalizations about situations and people

It is relatively easy to over-generalize about situations and people in distant countries, especially when our organizations may only deal with particular areas or populations. Special care should be given to minimize any potential inaccuracies or generalizations.

Describing the climate of Africa as hot, or the people of Africa as poor, denies the existence of many places and people of Africa. Dwelling on polygamy as a common African custom gives the impression that the practice is more widespread than it is in actuality.

In reviewing materials, keep in mind the diversity of opinions and conditions in Africa.

- Do general statements refer to a specific area or do they apply to all of Africa?
- Does the title of the material accurately describe its contents? Is a film entitled "Africa: Its cultures and people" actually only about people in one or two countries?
- Does the material give the impression that the situation described is indicative of a wider area than it actually covers (e.g. drought-stricken or locust-infested)?

### 3. Stereotypes

Each of us holds stereotypes about other cultures and peoples. We should attempt to recognize these stereotypes and mini-

mize their use in materials for the U.S. public. Commonly-held stereotypes in the U.S. are reinforced by photos of starving children, village men in loin-cloths and war paint, and women with babies on their backs and one in each hand.

- Do the materials over-emphasize the "exotic" aspects of Africa as perceived by the North?
- Do the materials reinforce commonly held stereotypes about Africa?

Regarding African NGOs:

- Does the North appear to be the one that will solve any problem in materials produced by African NGOs, or in relation to the African media, programs, or development projects (e.g., financing)?
- Are the people sometimes portrayed as infants? Is there an attempt to glorify the United States while degrading Africa?

### 4. Language bias

Certain English terms often used in describing Africa and its people imply inferiority. Examples of such terms are "backward," "primitive," "underdeveloped," and "tribe"... in describing conditions, we should be striving for accuracy without using value-laden terms.

North Americans should also be sensitive to using inaccurate names of ethnic or cultural groups. References to these groups which may be commonly used in the North, may be offensive to the people themselves. For example "Bushmen" and "Pygmy," are commonly used terms in the North, but are not terms by which these local groups choose to be identified. Try to use local names for groups.

- Are terms used which may imply inferiority?
- Are terms used which may be inaccurate or offensive to African peoples?

### 5. Relationships

The relationships among the U.S. PVO, its staff, and African people and organizations often shine through our educational, fundraising, and public information materials. Serious thought should be given to how that relationship is portrayed.

- Does the U.S. PVO appear as the "great, white savior" in the fight to alleviate hunger and poverty in Africa or is a partnership portrayed?
- Are there photos or examples of Africans and Americans working together on a project?
- Do the U.S. PVOs emphasize partnership and cooperation with other PVOs?
- Are U.S. development workers and organizations shown to be learning anything from their African co-workers?

Regarding African NGOs:

- Does the African material give an image of a particular African NGO which is so positive that the information provided becomes unbalanced?
- Is the material geared only towards African and international NGOs (for fund raising in reality) or also towards the people? Do the people participate in the development of materials?
- Is the material relevant to the realities and needs of the people?
- Are there positive values in receiving—opportunities for receivers?

### 6. Maintaining respect

A sense of mutual respect should provide the basis for the development of an effective North/South partnership. This respect should be apparent in our resource materials about Africa.

- Do the materials portray a sense of respect for the peoples of Africa, their cultures, history, government, and non-governmental organizations?
- Are African people portrayed as intelligent human beings with a rich and diverse history and society who are working with U.S. PVOs to improve the quality of their lives?
- Are Africans presented as people with legitimate value systems, lifestyles, and social and governmental systems?

Regarding African NGOs:

- Do the materials show an image of the United States that is balanced and that demonstrates interdependence?
- Do the images that are presented by African NGOs about their people raise the awareness of an identity, of valuable knowledge?

### 7. Over-simplification of problems/solutions

In a short fact sheet or a ten minute video it is difficult to describe the complexities of development problems and solutions. However, we should not give the impression that problems exist in isolation and can be solved with a few more dollars.

- Are the problems and solutions portrayed in a simplistic manner?
- Do the materials attempt to explain the complexity of development problems and solutions?
- Do the materials lead to other resources for further exploration of the issues?
- Can the complexities of the development process be used to make materials more interesting.

Regarding African NGOs:

- How is the global vision of African life translated in African materials?
- Do technical questions become questions of development?
- How is the link made for and with the people between the international situation (economic and political system) and these people's situations?

### 8. Whose viewpoints and whose voices?

If we respect the peoples of Africa and recognize their rich heritage and their important contributions to their own development process, then we cannot fail to share their viewpoints and perspectives with our U.S. constituencies.

- Whose viewpoints come across in the materials?
- Are American development experts talking "about" the problems of African villagers?
- Are the development experts coming from African cities and politicians in Africa presented as holding the solution to the problems experienced by the people?
- Do you hear the views and voices of Africans? Are there quotes or interviews with Africans? Which Africans?
- Are local people as well as African officials heard from?

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### 9. Whose development? Who is making a difference?

Development is a process, not a particular standard of living or per capita income. We must recognize that all countries are in the process of developing, even those (such as the U.S.) most often referred to as "developed."

As international development organizations, we may help to facilitate the development process in Africa, but in the end it is the peoples and governments of Africa who are responsible for their own development process. Indeed, as sovereign nations, it should not be otherwise.

- Is the control of the development process portrayed as in the hands of U.S. development organizations, and perhaps, in turn in the hands of the American people?
- Are African people and organizations seen as playing an important role in their own development?
- Are African contributions to development recognized?
- Is attention given to the many changes that have occurred in African countries, initiated by Africans, over the years? Or are the Africans of today portrayed as living lives identical to those of their ancestors hundreds of years ago?
- Is attention given to change and development other than that introduced from the North?
- Are we promoting African NGOs or the initiatives undertaken by the farmers and people themselves in general? Are we promoting the exchange of experiences and grassroots dialogue?

### 10. Positive/negative balance

If everything were rosy in Africa, most PVOs would have no work there and would not be concerned with developing materials about Africa. At the other extreme, portraying a highly negative picture of the countries and peoples of Africa is neither true to accuracy, nor just to Africans.

A discussion of African women, for example, should include not only the poor, barefoot, and pregnant women, but African women who live in cities, work in offices, and bring home paychecks.

Regarding the most underprivileged groups:

- Are women presented through the voices of men or through their own voices?
- Are they presented as obstacles to development?

While environmental problems abound in Africa, in many instances governments are taking positive action to manage natural resources for future generations. Although some traditional agricultural practices have contributed to environmental degradation, others have helped to preserve the environment.

- Do African NGOs emphasize the positive knowledge of Africans? Are we promoting new models that foster development for all, women and men?

In addition to reinforcing negative stereotypes of Africa, an emphasis on the negative may undermine the purpose of the materials by conveying a sense of hopelessness.

- Do the materials attempt to portray a balance of good and bad?
- Are the materials overwhelmingly negative?
- Are positive aspects of the situation included?
- Do the materials provide a sense of hope for the future?

### 11. Interdependence

It is no secret that the world is growing increasingly interdependent with each passing day. Even the most isolated of Americans drinks coffee from Latin America, watches a Japanese television set, and wears clothing made in Korea or Panama.

Although Americans see far fewer consumer items from Africa than from other continents, the nations of Africa are a vital part of the global village in which we live. Socially, culturally, politically, economically, and environmentally, the links are there and will be increasingly felt by Americans in one way or another in years to come.

There is an historic interdependence between Africa and the North that dates back to days of colonization and slavery. Today, much of the poverty and hunger in African nations can be traced to the international debt crisis in which the U.S. plays a major role. The North must share some of the responsibility for the current situation in Africa and must take responsible action towards improving the lives of Africans.

The development of African nations is also in the interest of Americans. Nations with large segments of their populations living in poverty are less likely to give precedence to those environmental concerns which affect the whole world. Healthy economies also make for better trading partners and more stable political structures.

How, in development education, do African NGOs open the eyes of their constituents to the world in general, especially to the United States? Images of prosperity from the United States often generate a feeling of despair and loss of confidence. However, the consequences of the debt crisis are felt by the most underprivileged, whereas debt stems from an unjust international economic system.

Moreover, the image of the United States as the heavenly continent for all women and men is inaccurate. Are African people being educated towards partnership with those in the United States who wish for a more balanced and just world?

- How is the interdependence between the U.S. and African nations portrayed? Is this interdependence addressed at all?
- Does the content of development education materials produced by African NGOs motivate people to enter into dialogue with community groups in the United States?
- Do the materials try to grapple with the complexities of economic, cultural, political, environmental, and social interdependence?
- Are Americans being asked to give time or money for solely humanitarian reasons?
- Do the materials convey that African development is in the best interest of

American and global well-being?
- Are U.S. consumption patterns and lifestyles discussed as part of interdependence?

### 12. Narration

While it is necessary to employ an individual with clear, fluent English-speaking abilities, accents help carry the viewer to another place, and challenge Americans to recognize diversity even in speakers of English. An English-speaking African narrator can change significantly the tone of the production away from an "us-them" feeling.

Hearing other languages spoken allows the viewer, again, to explore the diversity of our planet and encourages respect for others.
- Is the narrator obviously a North American?
- Are there opportunities for viewers/listeners to hear African languages?
- Does the narration constantly dictate what the viewers should see, rather than giving the viewers some opportunities to interpret the experience themselves?

### 13. Challenge to further learning and action

Ideally, educational materials will challenge and inspire the users to delve deeper into the subject matter. Only through a better-informed U.S. public will PVOs be able to build a committed and energized constituency.
- Does the material guide the reader/viewer to other sources of information about Africa, challenging the audience to explore other aspects of the lives of our African neighbors and our interdependence?
- Does the material encourage the reader/viewer to become active in individual and community action for development?
- Does development education represent a challenge for African people to want to take back the ownership of their identity, their knowledge, and therefore the mastery of their environment and lives — in terms of opening up to others as partners and expanding their knowledge in a way that would be relevant to their needs? ▲


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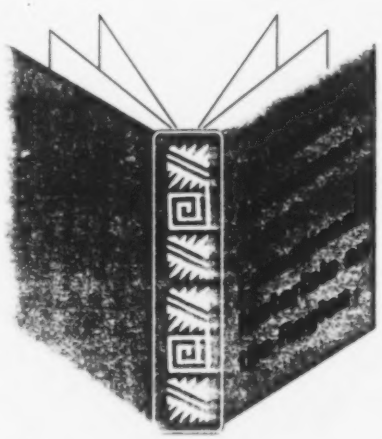
# Understanding the Realities in Latin American & the Caribbean



*by Barbara Taveras*

Poverty does not necessarily translate into powerlessness. Yet, even in development education, the poor in Latin America and the Caribbean are often portrayed as individuals caught in an endless cycle of poverty which can only be broken through external assistance. The people's resourcefulness, their aspirations and efforts to overcome the social, political and economic barriers that keep them from enjoying a decent quality of life are not always part of the picture presented to audiences in the United States.

A review of a variety of development education materials about Latin America and the Caribbean collected by the National Clearinghouse on Development Education (NCoDE) revealed that the goal of development education advanced by InterAction in 1984, to "create a level of public understanding, promote and stimulate actions that contribute concretely to eliminating the root causes of world poverty, inequity and obstacles to development," remains an option that is more of an ideal than a reality for the majority of PVOs and other institutions involved in development education.

Print and audiovisual materials were reviewed for this article and included books, booklets, teaching manuals, videotapes, slides and audio cassettes. They represented development education materials produced by some 25 organizations in the United States, including PVOs, educational institutions, religious groups and organizations, and intergovernmental, multilateral aid organizations.

Most of the development education material reviewed was produced by PVOs and tended to overemphasize both the symptoms of poverty in Latin America and the Caribbean and the role of PVOs in helping to meet the basic needs of people for food, health care, education and shelter. In general, the analysis of poverty in the region seldom dealt with the causes and remained at the personal and interpersonal levels. The underlying goal seemed to be to promote and validate the work of the particular PVO rather than to increase the audience's awareness level and critical understanding of the historical, structural causes of underdevelopment in the region and the different types and levels of intervention necessary to effect the kind of systemic change that would result in equitable development.

Invariably, and in spite of the good intentions and efforts of some of these PVOs to present the poor in a positive light, the image that emerged was one of people who, without the assistance of individuals and institutions in the United States, are condemned to ignorance, hunger, disease and premature death.

There is no doubt that U.S.-based PVOs have played and continue to play a critical role in the process of community development in many Latin American and Caribbean countries. In fact, over the years many PVOs have played a catalytic role in moving whole communities to action. And, in the last decade, PVOs in the United States as well as Europe have contributed significantly to the institutional strengthening of local NGOs, thus ensuring that the process of development in the region is responsive to the needs of the people and the local context.

However, when there is an overemphasis in development education materials on the role of PVOs in the process of development in the region there is also a risk that the concepts of self-reliance, solidarity and partnership will ultimately be undermined. Furthermore, because most of the programs and projects of PVOs are targeted at meeting people's basic needs, the causes of poverty in the region tend to be oversimplified.

Among the 10 curriculum units reviewed, six illustrate this point. A related concern is the subtle messages built into some of these materials which reinforce the notion that poverty is the result of cultural values rather than the product of social and economic imbalances.

For example, a curriculum unit produced by a church-based PVO and designed for use with middle and high school students, centered around concepts of justice and peace. The stated goal was to promote greater understanding and solidarity between the people of the United States and the Third World.

Yet, in the section dealing with Latin America, children from a number of countries in South and Central America described their lives and how these had

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improved thanks to the assistance received from the PVO. Some of the narratives, particularly those featuring male children, are better than others in the way they highlight the people's self-reliance and community initiative in the process of development. However, the way many of the narratives develop leaves one with the impression that the people's aspirations or efforts to improve their lives would not have been possible without the presence and assistance of the PVO.

Similarly, a curriculum unit by another major PVO, also designed for use with students and focusing on the health problems facing children in southern countries propagates the same image.

In addition, this set of materials was particularly disturbing in the way it emphasizes (inadvertently, I hope!) U.S. values of wealth, race and culture. In the video, for example, images of people, particularly women and children in unspecified countries in the region are sometimes contrasted with those of women and children in the United States. The women and children in the region are people of color living in poverty while the women and children in the United States are all white and obviously middle class.

Likewise, a multimedia teaching unit produced by a major PVO suggests that the U.S. historical process of national development should be the norm for other countries, and, again, purveys the ideals of a unified, homogeneous American culture, consequently disparaging that which is Latin American and Caribbean. This curriculum unit is designed for high school marketing classes. It explores the role of micro-entrepreneurship in dispelling poverty in the context of the region's cultural and social characteristics.

One of the speakers featured in the video, after being introduced as a person "particularly qualified to discuss the cultural and social factors" in the region, noted that the fact that the countries of Latin America did not adopt the United States' model of a geographically and politically unified territory has prevented them from welding themselves together as more efficient economic units, and consequently has prevented people from these countries from collaborating on the solutions to their serious problems. Moreover, the speaker suggested that the existence of a culturally diverse indigenous population, "indians" is the term used—"many of whom do not speak Spanish"—has posed a serious challenge to progress in the region.

Likewise, the video presents "xenophobia," an unfounded fear of strangers or foreigners, as a significant impediment to collaboration between the people of Latin America and outsiders who come into its countries to offer help. The accompanying text indicates that many European and U.S. citizens face an uphill battle in trying to help, and finally concludes in disgust that the "natives" are ignorant, lazy and superstitious people.

*...when there is an overemphasis in development education materials on the role of PVOs in the process of development in the region, there is also a risk that the concepts of self-reliance, solidarity and partnership will ultimately be undermined.*

Is it possible that "xenophobia," if it indeed exists in the psyche of the inhabitants of the region, has anything to do with the brutal history of colonialism and imperialism in the countries of Latin America and the Caribbean?

Other speakers in the same video try to present a more positive view. But, a balanced and realistic picture of the countries and people in the region would require an analysis of development problems that goes beyond the symptoms and the cultural stereotypes. The constant flashing images of people living in extreme conditions of poverty distract from those elements in the materials which might be of such value and create the image of a culturally primitive, socially and politically backward, impoverished region with limited potential for economic and social progress.

What purpose does such material serve?

Certainly not to promote multicultural understanding and solidarity with the people of Latin America and the Caribbean, an objective which InterAction's "Framework for Development Education in the U.S." suggests should guide development education programs and processes, regardless of the underlying purpose and the audience to whom it is directed.

What the material does reinforce is a collection of long held misconceptions about the causes of poverty in the region, thereby feeding existing prejudices against indigenous people, as well as people of color in developing countries and the United States.

Fortunately, not all of the materials reviewed contained such messages or portrayed a negative image of Latin America and the Caribbean. A number of curriculum units and the other 21 books, booklets, videos and audio-cassettes reviewed which were produced by educational institutions and religious groups, as well as a few by PVOs, presented a more balanced picture and a more complex analysis of the origins and structural root causes of poverty in the region.

They exemplified the characteristics of development education materials developed with the goal of educating the public in the United States about the magnitude, effects and causes of poverty and injustice in the world, and especially in developing countries. Furthermore, such material reflected the commitment of the particular institution to consolidate the bonds of solidarity and partnership between people in the United States and Latin America and the Caribbean through development action.

These characteristics are worth highlighting here, particularly because they are not always intrinsic to the development education materials or programs about Latin America and the Caribbean that currently exist in the United States:

- The materials focus on the broad issues of development in the region and their effects on the lives of people.

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- The analysis of development problems centers on their historical origins and structural causes, including the roles of the U.S. government, multinational institutions and transnational businesses in the creation and perpetuation of poverty in the region.
- The materials include the views of the people on their own situation and the development action and processes they believe are needed to address their problems.
- The materials include social, political and economic data on the country(ies) which may have a bearing on development.
- No one particular approach to development is heralded as a panacea to solve the myriad of problems confronting the region. Rather, there was an effort to provide an understanding of development processes and the variety of interventions at the local, national and international levels essential to bringing about equitable development.
- There is acknowledgement of what U.S.-based PVOs contribute to the process of development without promoting the work of any given agency.
- The materials challenge the audience to analyze the problems and to gain first-hand knowledge of the countries and the people in the region.

Most importantly, these materials focus on development activities and programs initiated by the people themselves and urge the American public to become involved in those efforts in a manner responsive to the local context, processes and expressed needs of the people.

The participation of the U.S. Government, PVOs and American citizens has been, and will continue to be, a critical factor in the process of development in Latin America and the Caribbean. Although development education is clearly a northern phenomenon, its validity and appropriateness lies precisely in the fact that it seeks to make such participation that much more effective. Development education is thus integral to the process of international development. Its processes and programs should therefore be conceived within the larger framework of a North/South partnership, with the South involved in the generation of ideas and information on how PVOs and other institutions in the United States can best translate to the American public the reality of underdevelopment and development in the region.

*Most importantly, these materials focus on development activities and programs initiated by the people themselves and urge the American public to become involved in those efforts...*

Until this happens, development education programs and materials will continue to run the risk of presenting Latin America and the Caribbean in a way that is not congruent with the realities in the region, or with the people's aspirations and actions to achieve a decent a peaceful quality of life. ▲


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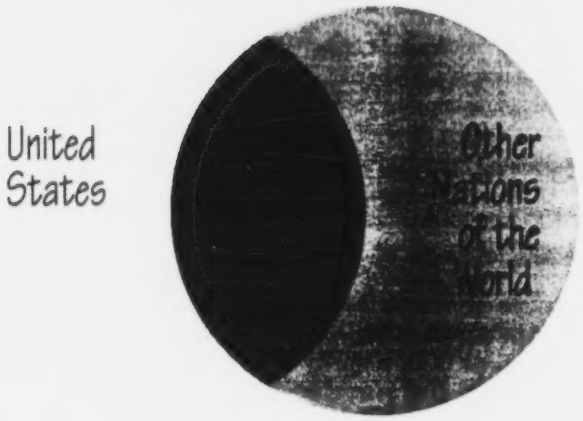


# Learning about Asia by Inserting Structural Analysis in Development Education

*by Agus Purnomo*

The great diversity of Asian countries stands in contrast with the common lack of knowledge among Americans of that part of the world. Americans often hold vague ideas and mixed feelings about what is currently called Asia. Not so long ago, Bangladesh came to the fore of U.S. news as the extreme example of Asian poverty while Japan has been representing the "first world" among other Asian countries. So for some Americans, Asia represents a place for American businesses to compete, particularly against Japan and the newly industrialized countries (NICs), and for others, it is a place for the American voluntary sector to channel assistance in support for development.

In contrast, the Philippines, Korea and Vietnam have a special place in the heart of Americans primarily because of the long history of U.S. military involvement. China and India provide yet a different perspective of Asia. Both countries have a large population and present a contradictory reality of poverty with rapidly growing industries. At the same time, the Himalayan mountains in Nepal, the traditional Bali island in Indonesia, and the Buddhist temples in Thailand, may evoke an exotic feeling in the minds of American travellers.

In this article I will discuss U.S. development education materials about Asia and their perceived impact on the understanding of the region's realities and issues among their American audience. Because of the diversity of the reviewed development education materials, which included instructional packages as well as informational materials and other resources, my discussion of their impact will focus on only two key questions:

- How are Asian people and countries being portrayed in development education materials?
- What do the materials convey about their purpose?

Having reviewed but a sample of about twenty materials dealing with Asia, some generalization about existing materials will occur that cannot be avoided. I selected the sample of materials at random, from among those compiled in the library of the National Clearinghouse on Development Education at The American Forum for Global Education (NCoDE).

### *How are Asian people and countries being portrayed?*

Often, the majority of the people portrayed in videos or printed materials live in rural areas and are the poorest of the poor. The information provided stresses only serious problems, such as inequality for women, a high infant mortality rate, malnutrition, or deforestation. Even when cities are shown, only negative images are chosen, such as slum areas, and focus is on unemployment, criminality, severe corruption and human rights violations.

Sometimes development education images about Asia make an effort to present the region in a more positive light by mentioning the rich cultural heritage, showing warm-hearted people and a beautiful environment. However, there is hardly ever anything mentioned about local people's active involvement in improving their own conditions.

While it is crucial to present positive images, warm-heartedness emphasized alone can easily be confused as weakness or incapability for local people to meet their own needs if they are not also shown to be capable and actively working for their own development.

### *What do the materials convey about their purpose?*

From my review, I found that the materials fit into the following categories, according to purpose:

- Public relations materials to increase fundraising of U.S. PVO projects or to justify multilateral institutions'

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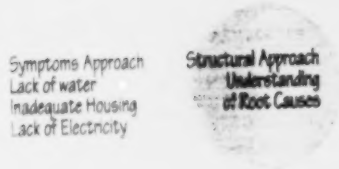
projects;

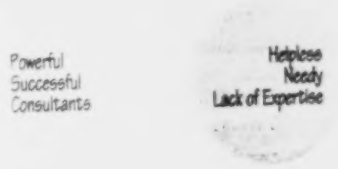
- Informational materials to increase awareness of critical issues in Asia;
- Advocacy materials to influence U.S. foreign policy;
- Action-oriented materials to stimulate general active support and create responsible citizens.




In general, the materials I reviewed provide not only an American-centered view of Asia, but also suffer from a lack of structural analysis, making it difficult to understand the root causes of problems. By avoiding discussion on the structural (i.e., political, economic, and social) level and solely focusing on isolated issues such as lack of water, electricity, or cheap housing, some materials strengthen current misconceptions that the solutions for problems in Asia lie in increasing countries' GNPs by developing infrastructure, and providing training and consultancy for sophisticated planning and control systems. Without the knowledge of issues at the structural level, Americans will still be trapped in feelings of pity rather than understand Asian people and countries.

To promote understanding of realities in Asian countries, materials should offer a structural analysis of such key issues as trade barriers, global warming, excessive waste and inefficient use of natural resources. An effective analysis will necessarily go beyond the mere boundaries of Asian countries and demonstrate the interdependence and responsibilities of all nations, by addressing issues in a global and comprehensive way. By doing so, materials could then address the harmony of long term interests worldwide, and therefore the commonality of lasting solutions to development and environmental issues around the world. For the elementary school level where the complexity of issues may not be understood, materials should at least raise questions referring to the global nature of problems.

Even when focusing on structural problems specific to Asia, these problems could be better understood by Americans when compared with similar problems in the United States. For example, the problem of the rights of minorities and indigenous people in Borneo could be compared with the situation of Native Americans living on reserves. Or when offering a technical explanation of specific development issues such as Oral Rehydration Therapy for example, a follow-up discussion on the similarities and differences of the poor in the United States and any Asian country would put the Asian country's poverty issue in a better context of building self-reliance and global solidarity. U.S. children need to know that health and poverty issues are everywhere, including in the U.S.




### *Public relations materials*

It seems that public relations and fundraising have been an underlying objective of some PVOs and multilateral institutions involved in development education, to justify their development assistance programs in Asia in the eyes of their constituents.

Such materials often start by showing needy and helpless people in desperate conditions followed by a presentation of the organization's successful projects and by images of the same people with smiles on their faces. The main problem with these materials is that they present a very naive picture of the nature of the problems and their solutions. For example, one instructional package developed by a PVO presents all the problems in Asian countries as being managerial, due to lack of expertise. Therefore the solution advocated is one emphasizing the need for consultancy, training, and more funds.

Moreover, some materials only highlight the successes of PVOs' development projects in Asia. In these resources, while Asian countries do appear to receive the necessary development support to increase their welfare, these types of messages may strengthen the misconception among an unwarned public that American development efforts in those areas are the only ones, and that the local people are incapable and ignorant.

Materials in this category often appeal to the audience's feelings of guilt and pity among Americans. The short-term impact might seem to translate into increased support for the continuation of the particular PVO's programs in Asia. However, in the long run, it is doubtful that the materials will have promoted true understanding of development issues.

### *Informational Materials*

In this category, I found two main levels of information. The first one consists of simple and short introductions to issues such as poverty, environmental degradation and health.

This first type of materials is sometimes purely informational and describes issues without making a connection with the audience, thus becoming impersonal. For example, a video on Indian rural village life showed with excessive details the role of rural Indian women in society. However, by not attempting to link these women's lives to a broader context, and particularly to the Americans' lives, the documentary seemed too foreign and practically reinforced the barrier between "us" and "them." Such materials must leave Americans undecided as to how really concerned they feel and as to what their role might be.

The impact of this type of development education materials on global poverty alleviation and sustainable development seems, at best, minimal, because people are not motivated to par-

ticipate in those efforts. Information about problems and realities of the Asian people has little meaning for most Americans until they can see the connection of these problems with their own and also the problems' impact to their livelihood.

The second type of materials is comprised of a few scholarly and sophisticated materials, designed for university students and expert audiences. These resources, including scientific and academic journals, provide accurate and balanced information and have incorporated the opinions of Asians, thus creating a complete picture of the issues raised. However, by their academic or technical nature, these publications don't seem accessible to the general public and assume a basic knowledge about the region.

### *Advocacy Materials*

Education for advocacy in the U.S. is what Asians need most. However, in general, I found that the materials I reviewed were too self-centered. By stressing solely the role and impact of U.S. foreign policies towards Asian countries, materials run the risk of reinforcing the belief among the American public that the U.S. represents the single influential force which can rule the world. While it is accurate that the U.S. has had tremendous impact on other countries' welfare, and while I understand that the intent was probably to make Americans aware of their own participation in such policies, it would be inaccurate and inappropriate to isolate the particular role or impact of the U.S.

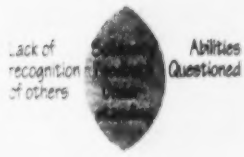
To balance the emphasis on the role of the U.S. overseas while still encouraging Americans to participate responsibly in their country's foreign policy making, one could place the U.S. in the context of the international community, including such efforts and policies as that of GATT or the United Nations.

### *Action-Oriented Materials*

This objective seems very appropriate, particularly to make people feel that they have a role to play towards the betterment of people's conditions everywhere. However, some types of action may be inappropriate and patronizing.

For example, one resource produced by a U.S. PVO encouraged action among American children, which, while having the good intention of getting young Americans involved and motivated about development issues in a creative and fun way, seemed patronizing towards the people of the country concerned. American children, after learning about oral rehydration therapy (ORT), were trained to make puppets for health practitioners in India for use as educational tools on ORT there. This resource lacks recognition that Indian people understand the issues they are faced with, and moreover that they have the capability to address the issues. It can also lead one to believe that Indian people cannot make puppets by themselves. In addition, leading American children to believe that they are indeed providing the solution by making and giving dolls to help educate local villagers and mothers, reinforces American-centered attitudes. Although there is nothing wrong with feeling good and having fun while caring for people in other parts of the world, here it seems that it is being done at the expense of the dignity of local people.

When seeking appropriate follow-up action to involve American children, action which places both cultures on an equal footing would be appropriate, such as an exchange of letters and drawings about each other's concerns and needs. I believe that solidarity between children in America and Asian countries will be better promoted in this way.




### *Where do we go from here?*

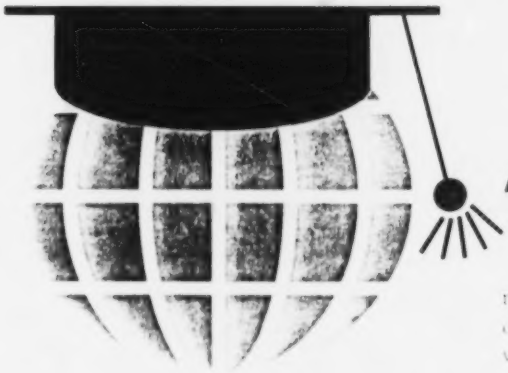
One thing is certain: Asian people need all the support they can get from within and outside their region. Given the complexity and controversy surrounding development, development education materials should refer in their introduction to the controversial nature of this topic and candidly offer a variety of definitions for development, according to various perspectives, including those of local people. A good resource would include information not only on the American voluntary sector's efforts in development but also on those of local NGOs, and on how both work in partnership.

Finally, I believe that education that stresses solidarity instead of charity or pity is more appropriate. The objective for materials which I found most productive was: " to help young Americans understand the strategic role of being in an industrialized country such as the U.S. in solving the problems of the world's injustices, to be a responsible citizen of the world." ▲

# Development Education within Minnesota Communities

## *The role of the international student*

*by Daniel Abebe*



The Minnesota Awareness Project (MAP) was one of the early recipients of an Agency For International Development (A.I.D.) Biden-Pell grant to embark on a development education project within the state of Minnesota. Like most other Biden-Pell grantees, MAP was to engage residents of Minnesota communities in discussion on the political, economic and social factors relating to world poverty and hunger. Such an undertaking was intended to create opportunities for people to discuss issues, share ideas, and in the process, develop an informed judgment on foreign policy matters. To this end, MAP reached out to the people of Minnesota beginning in 1982.

The Minnesota Awareness Project was a joint initiative of the Minnesota International Center (MIC) and the University of Minnesota Office of International Education (OIE). MIC serves the state of Minnesota by matching international visitors with host families, arranging professional exchanges for international visitors, providing international speakers to institutions, schools and churches, and sponsoring public forums on world affairs. While MIC is a bridge to community people and groups, the OIE provides scholarly activities in the area of international education and intercultural training with the bulk of its services involving international student advising.

As part of its proposal goals, the project management team undertook the evaluation of the MAP project, of which this article is a summary. In its original proposal to A.I.D., MAP identified the following five goals:

1. Complete program development activities, initial preparation for the training and community program phases of MAP;
2. Expand knowledge and skills of

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community leaders for promoting and organizing public discussions of world hunger and poverty issues;

3. Assist community leaders in developing community program plans and acquiring skills for implementing their plans;
4. Promote public discussion and awareness of world hunger/poverty issues via pilot projects in Minnesota communities;
5. Promote additional discussion/awareness by evaluating and disseminating results of community programs.

Embodied in these goals was an emphasis on the role community leaders would play in tapping into the existing material and human resources within their own communities in order to embark on the program phase of the project. During the initial phase, therefore, the MAP project management team selected 16 communities across the state of Minnesota and representatives of these communities underwent training in four of the 16 sites. The training focused on planning, organizing and implementing a development education program. Eleven out of the 16 communities eventually carried out development education programs within their communities.

During the first year, the program delivery pattern differed from community to community. Several communities attempted to reach people through workshops; others used fasting and a hunger walk to raise awareness. In discussing logistics, there was a consistent lack of response among people invited to attend open forums. Data reflects as well that program delivery was successful where there were captive audiences.

At the end of the first program year, many of the community leaders learned that they had the skills and resources to mobilize volunteers to help plan and implement programs and identify their audiences. However, they also discovered that identifying the appropriate human and material resources to promote public discussion on hunger and poverty issues required more than familiarity with the subject matter. Such a feeling was particularly prevalent among community leaders who only tapped into local, rather than international, resource persons for program implementation.

As a result, the program during the second year took a slightly different approach from that of the previous year. First, the focus shifted to wider use of international students as resource persons, and their role became fully institutionalized. This meant that almost all communities would utilize international students in their programming. While the significance of international student participation was underscored in MAP's initial proposal,—"MAP's thrust will be to provide community leaders with new forms of expertise in: 1. identifying and utilizing previously untapped human resources such as returned peace corps volunteers and foreign students ..," community leaders had not systematically approached them during the first year.

*MAP's use of international students as facilitators of this public discussion surely added to the overwhelmingly positive response indicated by participants.*

Secondly, MAP proposed to spearhead most of the recruitment and training of the resource persons. Community representatives welcomed these proposed changes and hence ushered the beginning of a new experience for many of the international students who took part in the program.

In order to facilitate the connection between international students and different communities across the state, MAP organized international students in teams, and depending on the nature of the request, matched them with various communities. For example, one community asked strictly for African students.

Following the recruitment of international students via campus announcements, MAP's management team provided three training sessions for them. International students then met with the community leaders to plan program ideas, learn more about the audiences, identify methodology for presentation and select resources to be used.

A variety of methods were used to promote discussion on development issues. Some students used story telling; some began by asking the audience how much they already knew; others started with formal presentations or lectures; while others conducted cooking demonstrations which led to questions related to access to food and malnutrition. Students sometimes focused on specific issues such as women in development or communications, and then linked them to the broader concepts of development, interdependence and global understanding.

For evaluation purposes, three out of six teams of resource persons were studied closely throughout the entire process. Some of the lessons learned include:

a. The team process geared international students to work from a common theme;
b. International students had the opportunity to have a better and more well-rounded perspective on the issues by learning from one another;
c. Community people were exposed to diverse views on the issues;
d. Relationships between MAP and the communities in which it operates were strengthened; and
e. Collaborative work between international students and community resource persons increased.

Looking at audience outreach, MAP addressed over 6000 people in the first two years alone. This figure is well beyond 100% of its target population for the first two years. The audience represented diverse groups of people: farmers, students, homemakers, public servants, administrators, youth and elderly, men and women. Programs were held in schools, people's homes, churches, nursing homes, and various civic groups.

At the end of each program, audience participants (mostly adults) were asked to fill out an evaluation questionnaire and the results were favorable. About 70% of the respondents indicated that it was the first time they attended a public forum concerning hunger and poverty issues. When asked if the objectives (promoting discussion of hunger and poverty) of the program were met, 87.8% said "yes" and 95.5% agreed that

*continued on page 32*

Courtesy OEF International

# W◎MEN *to* W◎MEN

## *A South-North dialogue through video*

### *by Carol Radomski*

*Thank you for your letter, dear sisters of Knoxville. We are very glad about it. Now we are into contact and we consider you as our sisters and friends.*
Seynabou Ndao
Ngodiba, Senegal

*It is wonderful to know that there are friends on the other side of the world.*
Carmen Cedeno
Chicago, Illinois

Seynabou Ndao and Carmen Cedeno are just two of the women who have been involved in a grassroots dialogue conducted through "video letters" over the past year. OEF International is piloting an innovative two-year project designed to stimulate the kind of personal experience that has been suggested as a primary means of motivating Americans to become involved in development issues.*

Through video letters which they plan and produce themselves, women in five communities in the U.S. and five communities in Senegal are sharing their daily lives, their hopes, their concerns, and their dream for the future.

Women worldwide make critical contributions to the well-being of their families and communities, and to the development of their countries. In its development education program, OEF International seeks to increase the awareness of U.S. women and men about global interdependence, common issues of women worldwide, and the important roles of women in development. The program also attempts to dispel common myths and stereotypes about Third World

*"Educating About Development: Implications of a Public Opinion Study by InterAction & the Overseas Development Council. Carrol Joy. InterAction. 1987.

women, particularly that they are all helpless victims of unfortunate circumstances. Speaking for themselves, women in the Third World demonstrate their intelligence, resourcefulness, and hard work.

⅄ ⅄

*Now we are going to show you the main activities of the women of Ngodiba. Collecting firewood is one of their daily activities. You have seen a woman who has just come from the bush. It is where she goes every day to collect firewood. Collecting firewood is a difficult thing because you have to go into the bush, three kilometers from here, and you can't collect it all in one place. You have to gather it from one place to another.*

Maimouna Ndao
Ngodiba, Senegal

⅄ ⅄

*You asked in your last tape if we encourage our children to go to the university. My answer to that is "Yes, we do." We encourage them, boys as well as girls, to go to the university. We are aware that education is the best thing to give a child. That is why we put a lot of energy into the education of our children.*

Yama Ndao
Ngodiba, Senegal

⅄ ⅄

The video letter partnership project establishes links between groups of U.S. and Senegalese women. It gives participants the unique opportunity to explore development issues on a very grassroots, personal level. Advances in video technology make it possible for non-professionals to effectively use video to portray their daily lives and learn about the lives of other peoples living half a world away. Rather than watching documentaries produced by "development specialists," participants explore issues of interest to themselves and their communities, direct their own learning process, and form relationships with women across political, economic, and cultural barriers.

Topics have ranged from health and education to food production, transportation, water, family life, and income generation. The most popular topic has been work and support of the family.

⅄ ⅄

*This is a song by a woman from the Mbao region. She sings, I'm asking everyone to work hard. The harder you work, the more you succeed. Any kind of work is better than staying at home and doing nothing. If you're not working, you can't solve problems...*

Yacine Diop
Dakar, Senegal

⅄ ⅄

*What we want now is just to show our children why we're working hard, so that tomorrow they can do the same thing. We're working for tomorrow, we're working for the future.*

Awa Gueye
Mbao, Senegal

⅄ ⅄

Learning about development and the roles of women around the world is a two-way street. The Senegalese women involved in this project have expressed their pleasure at being able to "meet" and learn about women in the U.S., just as the U.S. women have been excited to see and hear from their "sisters" in Senegal. The participants, both in the U.S. and Senegal, have no lack of questions for one another:

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*Some of the questions you posed in your video were very interesting — somewhat of a challenge. I never really thought of some of these.*

Catherine Cole
Chicago, Illinois

*I haven't seen any of you in the videotapes carrying a child on her back and my question is "Why?" Here we breastfeed our babies for two years and carry them on our backs even while working. Do you carry your babies in Knoxville on your backs? Do you breastfeed them? For how long?*

Ramatou Diane
Ngodiba, Senegal

⅄ ⅄

*Why do you have that great number of homeless persons in the U.S.?*

Seynabou Ndao
Ngodiba, Senegal

⅄ ⅄

*We see you women working so hard. I want to know, what do the men do?*

Charlene Michael
Knoxville, Tennessee

⅄ ⅄

*I have seen a woman in her garden. Her name is Ethel Flowers. And I have seen her taking care of her vegetables. Where is her family? Where are her children? Because here in Ngodiba if you are that old your children will take care of you.*

Seynabou Ndao
Ngodiba, Senegal

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In the U.S., OEF is cooperating with several well-established women's organizations—Delta Sigma Theta Sorority, the American Association of University Women, the National Organization for Women, and the Chicago Women's Self-Employment Project. Local chapters of these organizations have been partnered with women's groups in rural Senegal. Each of the U.S. groups has taken responsibility for the planning, production, and videotaping of their letters to their overseas partners. The national organizations in the U.S. are committed to sharing the experiences of the local chapters with their larger memberships through meetings, publications, and video showings.

In Senegal, OEF is collaborating with two local development organizations, the Federation of Senegalese Women's Associations (FAFS) and Maisons

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*Carol Radomski is acting Director of Development Education at OEF International. Prior to her work at OEF, Ms. Radomski worked for four years in the International Programs Office of the Extension Service at the Department of Agriculture. She also served as a Peace Corps volunteer in the Philippines. The OEF International video letter project is funded by a U.S.A.I.D. Biden-Pell grant. The project will continued through August 1991.*

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Familiales Rurales (MFR). OEF has an established relationship with MFR, FAFS, and women in the participating communities through its program in small enterprise development. OEF trained community-based facilitators of MFR and FAFS in basic video technology. These grassroots development workers have many plans for other uses of video technology to enhance their local development projects. While the community-based facilitators are doing the bulk of the videotaping, all of the women in the participating communities are involved in planning and "starring in" the productions.

▲▲

*Video constitutes an innovation in North-South exchanges. As a trainer, I have benefitted from the video training on several levels:*

- *comparing another culture to my own,*
- *acquiring skills in using video, and*
- *learning about a means of communication that can be used at our other project sites.*

Amadou Cisse Sarry
Kaolack, Senegal

▲▲

*In my opinion it is a fabric of cultures which weaves itself between North and South.*

Comments, group facilitator in Senegal

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The video letters are not polished documentaries. They are the voices of women in the U.S. and Senegal speaking for themselves, sharing with each other, and exploring common issues. In 1991, OEF plans to edit the many hours of rich video footage into a short educational production which will highlight the discoveries of the participants, the similarities and differences in their lives, and their contributions to the well-being of their families, communities, and countries. OEF will also have available in the near future a "how to" manual, based on OEF's experiences with this pilot project, for other organizations interested in conducting their own video letter partnerships.

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*We hope that someday one of you will visit Ngodiba or one woman of Ngodiba will visit you in Knoxville.*

Seynabou Ndao
Ngodiba, Senegal

▲▲

*In closing, I too hope that one day someone from each of our town will be able to sit down, visit, and talk over our many similar dreams, hopes, and visions. I eagerly await your next video letter.*

Saadia Williams
Knoxville, Tennessee

Funding for this project was provided largely by the Agency for International Development and U.S.A. for Africa. ▲

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***Abebe*** *continued from page 29*
the presentations were stimulating and interesting. 83.8% responded by saying that the programs have helped them recognize that hunger and poverty are among the major world problems and 73.3% expressed interest in learning more about hunger and poverty.

There was almost a unanimous (97.2%) agreement among the audience that the role of international students serving as learning resources must continue. There was a split among the respondents when asked if they were interested in helping to organize future programs concerning hunger and poverty. 42.2% agreed, and 36.1% disagreed. 21.66% gave no response.

The outcome of these audience participants' questionnaires suggest that development education is new to Minnesota communities outside of the metropolitan areas and that the issues of hunger and poverty are rarely discussed in community forums. Furthermore, the data implies that development education, properly delivered, will generate positive interest on the part of the audience. MAP's use of international students as facilitators of this public discussion surely added to the overwhelmingly positive response indicated by participants.

In addition, MAP discovered that international students from the developing societies themselves have expressed greater enthusiasm for engaging in issues-related discussion with the American public, rather than giving the usual culture-centered presentation of their countries. Almost all of them felt a sense of challenge in having to speak about the issues that affect their societies rather than simply presenting songs and dances for the mere pleasure of their audiences. It was a shared view that the experience had deepened their own awareness of the global problems of hunger and poverty and their commitment to engage in constructive work to combat world hunger and poverty.

In the past 6 years, MAP has continued to carry out its activities within Minnesota communities using the model of matching international students with various communities. The response of the audience participants has been consistent with that of the study as reflected in the first two years.

MAP, as a development education project, teaches the development education community some crucial lessons. First, international students from the developing world are important and available resources to consider for integration into development education efforts here in the United States. Second, the mix of international students and community leaders in the planning and packaging of the program ideas is crucial for effective implementation. Third, all audiences seem to respond positively to international students. Given proper training and guidance, international students could play a meaningful role—depending on the project, one may need to select students for competency and areas of interest. Fourth, development education is an important way to strengthen the commitment of international students to effectively engage in the eradication of the problems in their own societies. Fifth, engaging international students in development education facilitated the formation of deeply personal relationships between them and the American public. ▲

# The YWCA model

## An interview with Joyce Gillilan-Goldberg

Although not called development education, most YWCA activities fit its scope very well. In such activities, the YWCA movement brings Northern and Southern women together to share their experiences and concerns around a variety of issues. This effort is the subject of our interview with Ms. Goldberg.

*Development Education Annual: Based on your experience, why is it good for development education to expose Americans to people (in your case, women in particular) from the Southern world? We know it helps sensitize people to different cultures, but development education needs to go beyond cross-cultural awareness.*
*Joyce Gillilan-Goldberg:* My experience is that when women come together around their concerns, whether it's poverty, teenage pregnancy or any other such issue, they discover the commonality of such concerns for women around the world. Most American women do not, in their regular lives, have that kind of opportunity because our nation is so large. In our largeness we're isolated. What we learn about Southern countries through our media is generally related to starving babies in Africa or the current crises—such as the one in the Middle East.

One key issue for example is the feminization of poverty, an increasing problem everywhere. In our own society, specific population groups have had long experience with poverty in all its forms. Recently, however, the phenomenon is touching women in all segments of U.S. society with great severity, especially women who have long suffered the double jeopardy of racism and sexism.

What most American women don't know, however, is that it's a worldwide phenomenon. Nor do they understand the relationship of the feminization of poverty to the systems that are in place, systems very much the same wherever you are, which do not take into account the special contribution and needs of women and actively exploit or discriminate against them. Most American women simply don't have the knowledge, the experience or the information which provides a holistic understanding of how women are being caught in unprecedented numbers in increasing poverty.

*DEA: Why do Americans need to have this kind of knowledge?*
*JGG:* Because we can't address these problems in isolation. They can only be solved by our working together.
*DEA: But couldn't well-educated Americans educate their peers about such matters? Why do we need people from other countries to come and tell their own stories?*
*JGG:* The story we read or hear about is never the same as the story we experience when we are in dialogue with women from other parts of the world. The dialogue, the sharing, the coming to know each other as human beings makes all the difference in terms of our level of understanding and commitment to work for change.

*DEA: And that is what you've observed over the years?*
*JGG:* I've observed it, I've experienced it and I've seen it over and over again. When American YWCA women have some kind of experience which persuades them not just intellectually, but in their very being, there emerges a sense of sisterhood which has a very different kind of dynamic from what happens when you study books or engage in dialogue with others who share your own context or perspectives. It's the human factor.

*DEA: How does the YWCA make it possible to bring international and U.S. women together, on an equal footing, around common concerns?*
*JGG:* The YWCA is at work in 88 countries. Each national YWCA is autonomous and run by women. Each YWCA determines the needs of women in its own society, and determines its own programmatic response.

All national YWCAs have equal status under the international umbrella of the World YWCA. The YWCA World Council meets every four years as a direction-setting body; representatives come from each national YWCA, the number of delegates based on its membership.

Traditionally, U.S. YWCA members have been victims of the same kind of mentality that exists in our country, which is that we see ourselves as the initiator or benefactor of efforts to help people in Southern countries. So, when you bring YWCA women together around common concerns, eyes get opened. Women from Southern countries learn, for example, that we in the United States have similar problems as they do, and we learn the same.

More importantly, U.S. women discover that we don't have a premium on

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intelligence and competence and that YWCA leaders from Southern countries are equally educated and skilled (sometimes more so) in all areas of human endeavor—not bent-over people who look like refugees from an African famine or Asian political uprising. When discussion is focused on problems being faced by women (not simply taste and color exchanges), the sense of sisterhood, of being in this together, of solidarity and desire to learn from each other and seek common solutions, takes seed and grows in an extraordinary way.

*DEA: I imagine this comes as quite a surprise to some U.S. YWCA members and leaders.*
*JGG:* Yes. Not only do we find ourselves on a equal footing with women from Southern countries, we have also found that we Americans are a tiny minority of the world's women. We have faced this reality as YWCAs have grown around the world and at the YWCA World Council as well. The complexion has changed for one thing. U.S. YWCA leaders-of-color find they belong to the majority in the world setting. U.S. white leaders, on the other hand, find they are in a minority. All the women, regardless of racial or ethnic differences, find that we have much more in common than differences.

*DEA: When the YWCA plans activities to bring women together around common concerns, does the world YWCA select those who will participate from other parts of the world?*
*JGG:* If we plan a program to bring women together from abroad, we consult with the World YWCA or another national YWCA in the identification of such persons. Other national YWCAs send us similar invitations from time to time.

When the World Council was held for the first time in the United States in 1987, 38 YWCA leaders were selected by the World YWCA, in consultation with the YWCAs of the U.S. and Canada, to stay for an additional 2-week period to interpret the Council issues and join women's issue seminars in 40 cities around the U.S. and Canada—involving YWCA leaders from over 100 local Associations in the process. The international women formed 14 teams of four each (one usually from another industrialized country, three from different parts of the world: Africa, Asia, Latin America, the Caribbean, the Pacific, or the Middle East).

The local hostess YWCAs selected the seminar topics based on the needs of women in their own communities.

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*Until American women understand the problems faced by women in Southern countries, they won't understand how their own problems—causes, effects and solutions—are connected with those in other parts of the world.*

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One example: all four local YWCAs in Montana joined the Great Falls YWCA in sponsoring a statewide seminar on the feminization of poverty. This topic was chosen because of conditions within their state, with over 70 percent of women on some form of public assistance.

The international women on the teams could contribute from their own perspectives and experience in their own countries and could give examples of how they were working on the issues. This program was a leveler, bringing women together around common concerns. It's not "we're the providers; they're the recipients"; we're all in this together.

*DEA: This would seem to shift the usual definition of development too, because we usually think of "development" to mean poor people in Southern countries making economic gains. What you're saying is that development is an issue wherever certain problems arise, and women have these problems wherever they are.*
*JGG:* Yes. This view of the commonality of women's issues also shows in our choice for the focus of our development education program: "Women and Poverty: A Global Problem." However, our main effort must be on educating about poverty and development in the South. Until American women understand the problems faced by women in Southern countries, they won't understand how their own problems—causes, effects and solutions—are connected with those in other parts of the world.

*DEA: For example?*
*JGG:* Sometimes the solutions women in our own society seek can be detrimental to our sisters in other parts of the world if we don't grasp the real scope of the problem. The example I'm going to give you is somewhat controversial, but it grows out of a recent workshop I conducted with women from around the country. We went into the maquiladoras, the U.S.-owned assembly plants across the border in Mexico. We did not meet one person from Mexico who doesn't want those plants there; they provide jobs. The same is true of the free trade zones in other parts of the world. Yet the young women working in these plants are putting up with low wages, poor working conditions, lack of benefits, lack of community infrastructure (housing, water, electricity, etc.) and sometimes overt sexual exploitation on the job.

A common U.S. reaction would be to say "let's keep the jobs at home," because our communities need the jobs and money too.

The solution isn't either keeping the jobs at home or sending them abroad. The problem goes deeper, being but a symptom of the economic systems worldwide that put women who live in poverty in one part of the world into competition with women who live in poverty in another part of the world. For a YWCA to focus on keeping the jobs at home is not a solution in this case.

*DEA: This brings up one of the hardest questions to answer in the field of development education. Once a learner sees the common North-South development problem, and sees what needs to happen on a large scale, what can that person do at the local level, given his or her real-life circumstances?*
*JGG:* Going back to the example I just cited, local women could be working to

improve conditions for low-income women wherever they are occurring. If a multinational corporation has its corporate headquarters in their area, they could go to those offices to discuss the concerns of women employed by that company in Mexico or Singapore, as well as those of women employed by that corporation in the local community. An individual can join in a larger coalition with an agenda that addresses women's problems on a more international level. There are many ways in which we can support each other once we know each other's reality.

*DEA: How important do you think it is to travel to the South in order to become sympathetic to the goals of development there?*
*JGG:* It stands out in my mind as probably the most effective way for change to take place in the person, energizing them to work for change from their own setting—particularly when you put the person into a situation where they live with other nationals during their experience.

Right now, since we'd like to see more trips to the South happen than we can afford to subsidize, we're preparing a trip where American YWCA women pay their own travel expenses. To ensure diversity among the participants, we'll provide scholarships for persons who need them.

We are preparing the first such visit to Uganda. Their executive director says the visitors will stay in homes. Their skills will be assessed and each person will be assigned appropriate tasks in line with the Uganda YWCA's priorities for the two-week period of the visit. The Uganda YWCA will not only take care of all costs for the visitors, but also give them spending money. I had the funniest reaction to this, thinking, "What? give Americans spending money." My first thought was, "it's not necessary to give us spending money." But then I realized she was suggesting exactly what has happened to her and women from around the world when they come to the United States. I think it is a phenomenal idea. I don't know if this will actually happen or not.

*DEA: Since we can't take the whole U.S. population abroad, how can we make best use of the people from the South who are already available here in the U.S.? Based on your years of sending Southern visitors into local communities, are there any rules of thumb for a successful experience?*
*JGG:* First of all, such a resource person ought to be involved in the planning for the event. Not just told what the agenda will be and asked to fill a slot. Secondly, identify an issue around which to build the experience, an issue of relevance to people in the community. What we have done is let the community choose the issue: Los Angeles, California, for example, chose migrants; White Plains, New York, chose teenage pregnancy; and Harrisburg,Pennsylvania chose nuclear power because they were so close to Three Mile Island. After the specific issue is identified, you choose representatives from the South who can speak to that issue from their own knowledge and experience.

In many situations we find two speakers: one from a Southern country and one from the U.S. (one source for us has been the National Urban League). Both present case situations of poverty in their respective communities and guide the group to first characterize the symptoms of poverty described in each case study, then identify the systems which cause or exacerbate the problem, (i.e. economic, political and justice systems) and how such systems do it. Then the group explores the systemic parallels between the U.S. scenario and the one in the Southern country.

Most important, if a seminar or event focuses on women and poverty, for example, be sure that participants include persons of color and persons who live or have lived in poverty in this country and in a Southern country. To repeat, be sure they are involved in the planning.

*DEA: What kind of teaching process do you prefer to use?*
*JGG:* Above all, we want to avoid the top-down approach and try to provide experiential learning and dialogue among the participants, with each person drawing on her own experience. There can be a role for the lecturer—so long as it's not a substitute for experience and dialogue.

At our upcoming national Convention, we plan to begin with an international fair of various products and foods made by women in poverty. These women will tend their own booths, which will provide creative ways of informing inquirers about their situation. After this hands-on experience, all participants will proceed to a plenary where they will hear a dynamic speaker.

We think the speaker will help delegates integrate their experiences, which will lead them to making program and policy decisions for the future of our organization, and which will in turn make development education central to our way of work.

*DEA: What kinds of changes do you see in women who have been through your programs?*
*JGG:* I could cite letter after letter documenting all kinds of changes. Women say to us: "I read the newspaper differently; I see the same old issues in an entirely new way." One outstanding case I recall grew out of a visit to a rural Mississippi community by a young rural leader from Zimbabwe we sent to that community. A woman from that community, who later became a National Board member, told me "This was the first time I had a black person in my home. And my whole life turned around. Now, when I read about Zimbabwe—it's not only about Zimbabwe—when I look at my own community, I realize my own racism and the ways we need to do things differently."

*DEA: Would you like to add any closing thoughts for our readers?*
*JGG:* I guess I'd just suggest that in thinking about both development and development education, we keep in mind that quote from an Aborigine woman which we featured on a poster displayed at our last World Council: "If you have come to help us, then you're wasting your time. If you have come because your liberation is tied with mine, then come let us work together." ▲

# Development Education is a Two-Way Street

## *The experience of an Indian educator in East Tennessee*

*by Shalini Nataraj*

A question I must have answered a hundred times when living in the East Tennessee region of Central Appalachia was, "How did you end up here?" The question was mostly directed to me by visitors who came to see how local people went about creating structures to help themselves. I first came to the U.S. three years ago from India to join a masters program in New York and always wanted to see for myself the effects of the strip-mining operations in East Tennessee, my interests then being strongly and strictly environmental. Local people, who did not know much about India, did not know that I did not fit the stereotype of an Indian and that people from Third World nations did not go around helping people in developed nations.

To them, I seemed to have an unusual empathy for their problems and I was accepted as a friend and guest from overseas. And if I disappointed some people by not fitting their stereotype, I was disappointed too, that the U.S. did not fit the stereotype most Indians hold—the land of milk and honey, freedom and limitless opportunities to fulfill one's aspirations.

The extent of the damage I saw in East

Tennessee depressed me. But in the small, remote coal-mining communities that had barely survived the collapse of the coal-mining industry and the massive migration, grass-roots organizations were attempting to meet the needs of communities. Organized for twenty years, they first coalesced around basic needs—the need for unpolluted "city water," a clinic, a small industry, and a day care center. The major obstacle all these efforts encountered was lack of access to land to base their facilities, because most of the land in East Tennessee is absentee-owned. To address this problem, a Community Land Trust was formed.

I found myself getting increasingly interested in these self-help efforts and decided to postpone my plans to go to school. Instead, I stayed and worked as a volunteer with the Community Land Trust.

In East Tennessee, Central Appalachia, the Community Land Trust was established in 1978 to make land available for local needs through life time leases. The leases transfer automatically to the lease-holders' heirs and ensure that the land is used in environmentally and socially responsible ways.

The Community Land Trust and other local organizations run practically on a day-to-day basis, with the help of small grants, low interest loans, long term loans from foundations and charitable organizations, and contributions from individuals. They mainly run on the vision and commitment of a few local people.

At first I was confused. The "poor" of Appalachia had more than most middle-income families in India—cars, television sets, refrigerators. Then, as I lived in the community, I began to see poverty was not a matter of material possessions. These people lacked power; the power to affect the social, political and particularly the "developmental" processes that controlled their lives. They were victims of systems that were geared towards those who had achieved or were on their way to achieving the "American dream." These systems were indifferent to those outside of the mainstream. Not very different at all from the "poor" of India. When that became apparent to me, I wanted to learn more about what had caused the marginalization of these people of Appalachia.

In working with the Land Trust, I managed to combine my interests in the environment, community development, and development education. First I dealt primarily with the environmental aspects of the work. I then also participated in the Community Land Trust's development education program. Informal and lightly structured, their development education program sought to incorporate common issues worldwide into a workcamp program involving church groups and universities and into the orientation given to domestic and international visiting groups. An attempt was made to offer regional and global perspectives, in which I was able to contribute by voicing my own views.

With my background in environmental education, I developed an interest in addressing the region's major problem of illegal and large-scale dumping and littering through an educational program for the local children. I immediately ran into problems, a lack of funds being the biggest. Moreover, the Community Land Trust was overwhelmed with its own agenda and could do little more than lend me its name to operate under. Finally, with the cooperation of the Regional Land Trust and a church in Knoxville, I had $100 per month to start with. I approached two nearby schools, each in a different county. When I mentioned "environmental education", the first school was very guarded and openly warned me against exacerbating the polarity that existed between families that worked with the coal-mining operations and those that did not. The other school practically welcomed me with open arms. I received full cooperation from the principal and the teacher assigned to work with me.

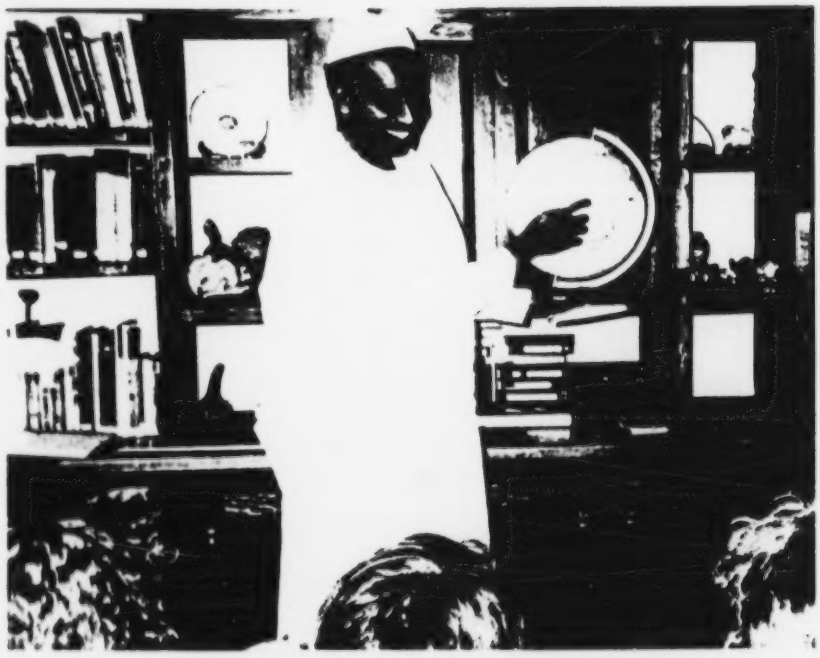
*At first I was confused. The "poor" of Appalachia had more than most middle-income families in India—cars, television sets, refrigerators. Then, as I lived in the community, I began to see poverty was not a matter of material possessions.*

Going by the experience of the almost total lack of knowledge that existed about India, I conducted my first class about India. I was amazed and pleasantly surprised by the positive response from the children and their teacher. In addition to working with schools, I screened videos on environmental issues and other countries for my neighbors in the community.

Other community groups in this small corner of Appalachia have been involved with development education. By telling their story at college and church workcamps, and to groups of international visitors—many from developing countries—these local groups are attempting to build partnerships with others in which freedom from long-held stereotypes prevails. For example, visitors from the South learn that the current model of progress offered by an industrialized culture such as the U.S. also presents social costs; while Northerners may realize that, given the domestic poverty created by their own economic system, they themselves may not always hold the solutions to problems all around the world.

I am thankful for my experiences in East Tennessee. In working and living with the conditions there, I received valuable insights into the conditions that work against the poor in my country. ▲

*Shalini Natarai is currently involved in the development education program of CODEL, Inc., a consortium of Christian organizations which assists the development activities of disadvantaged people overseas. Previously, she worked for two years with grassroots community development organizations in Central Appalachia. Ms. Natarai has organized a number of environmental education programs and workshops for curriculum development and teaching methodologies for elementary and high school teachers in both India and the U.S. She is presently enrolled in a Masters program in the study of International organizations, with particular emphasis on the United Nations.*



Courtesy Heifer Project International

# Partner in Residence at Heifer Project International

## *A voice from the South*

### *An interview with Sule Umaru*

Heifer Project International (HPI) is a 45-year-old private and voluntary organization (PVO) which provides livestock and agricultural training to poor people all over the world, including the United States. HPI supports grassroots initiative and self-reliance and works with indigenous materials and customs. In addition, each participant "pays back" the opportunity by sharing animal offspring and knowledge with others in their community, thus changing from recipients into donors.

The HPI "Partners in Residence" program was created to not only serve and widen its funding constituency, but also to help them appreciate the changing role of Northern PVOs in development as one of partnership with local people. According to Wendy Peskin, Associate for Education at HPI, the program has turned out to have a wider educational impact.

Carrol Joy interviewed Sule Umaru for the *Development Education Annual 1990/91* on his experience as current Partner-in-Residence at Heifer Project International. Mr. Umaru is a Fulani villager from Cameroon, who first came into contact with HPI after his village suffered from the 1986 drought and HPI came to provide livestock and agricultural training. As a Partner-in-Residence, he serves as an emissary from his culture, teaching North Americans about his people, and the positive aspects of life in his country.

*Development Education Annual: What kinds of ideas did the Americans you have spoken to seem to have about Africa?*
*Sule Umaru:* I was surprised to hear that for them Africa was a continent where people died of hunger every minute and where lions and elephants killed people daily. They thought that African people cannot live or work. I think this must come from what they see on TV and what they read in newspapers.

*DEA: Do you find that there is any difference in the way that the students and adults you have addressed look at Cameroon or Africa, after you spend time with them? Do you feel that something has changed?*
*SU:* Yes. I have found Americans open-minded. They welcome strangers, they are willing to listen and to learn. When I tell them that I'm from a nomadic tribe, they look at me with surprise, wondering what kind of people are these who do not live in houses with electricity and water. But I ask them to look at our system more objectively and consider why it has existed up to the present. If we still live as nomads, it means that the system works; there are some good things about that system. Likewise you cannot say that the democracy in the U.S. is completely good. There are good things and there are bad things.

*DEA: How do they react to that?*
*SU:* Most of the time, once people hear the story, they understand that our people are trying to do something but have been unfortunate to live in difficult conditions. It changes their minds.

*DEA: What is your usual approach to audiences? Do you usually first ask them what they already think?*
*SU:* It depends on the age group. Adults understand the situation better than kids.

To kids, I first ask questions like: "What do you think of Africa?" For instance, the last time I spoke to high school kids in Vermont, I said, "How many of you do not want to go to school?" I would get about 50% of them with the answer, "I do not want to go to school."

Then I go on, "Listen, after I tell you my story, you will sign up if you want to go with me to Cameroon."

I tell them that I ran away from home because I wasn't allowed to go to school, and that because of this, I had to live many years without enough food while studying.

Then the students would say, "No, there's no way we can go to Cameroon."

So Then I'd tell them, "It has changed in Cameroon. As time goes on, people change, so now we are like you. All the kids go to school. Maybe there are other parts of the world where children cannot afford to go to school because of poverty or because of traditional beliefs. What can we do individually to help?"

Now they think about that and say, "Okay, we will raise some money and help these kids go to school."

So the kids put themselves in the situation and try to have broader ideas about what is happening. They understand at least that it is not the fault of the people if they live in difficult conditions.

*DEA: Do you have success with teaching kids?*
*SU:* Yes. After I speak, I receive letters of appreciation from the kids, saying, "I did not know this." And a whole school opted to get in touch with a school in my village and I have happily put them in touch.

*DEA: What would you like to see happen out of such a connection?*
*SU:* I want an understanding between peoples. I want Americans to understand the cultural balance that exists in Africa and to realize that it's not what is in the U.S. that can help us in Cameroon because neither U.S. technology nor the American way of life are applicable in my country.

The cultural background is very important. I'd like American students to go to Cameroon and see for instance that the kids have to shave their hair in the village, that is the tradition, and that the girls have to wear skirts, not pants. So if the kids on this end really wanted to help, they would not consider sending pants to the girls there. They would think, "What do they want?"

By going to Cameroon, they would see what western society can offer and what we can offer. It's a two-way benefit. They would see how people are working hard and are happy with what they have. They would see that given the opportunity, such as the ones with Heifer Project, people are able to meet their needs.

*DEA: Do you want the American school to help or do you want them to develop a relationship of understanding and friendship?*
*SU:* It all begins with friendship, cultural understanding and sensitivity, and then the help can come. Yes, the help is needed. For instance, we need help for the future when kids cannot afford to go beyond elementary school. The kind of help, that is what I want the kids on this end to understand.

*DEA: What do you think that people in your school can contribute to the American school, to make this a real partnership, so that it wouldn't be just a donor/recipient relationship?*
*SU:* The most important thing that they can contribute, if this grows into a close relationship, is what I call discipline in a society and in a family. In our tradition, as a child, rather than focusing on what you can get for yourself, you have to share, work, and be humble. Here, I see the family apart, and I don't see very close relationships or respect between parents and children. When I asked my parents for something, I had to come humbly because they work for what they have.

*DEA: What do you think it would do for American kids to understand that kind of discipline?*
*SU:* They would know how they would bring up their kids. Society would benefit because this would be a responsible kind of people who would be caring for others and be concerned about what is happening around them. I think that losing close bonds in the home creates the current problems in towns and cities in the U.S. In my village, adults can discipline all the children. The children do not have to be yours biologically and so they grow, knowing that they have to respect our elders.

Another thing American children would learn is to take care of elders. When people get old in the U.S., you send them to a nursing home or leave them somewhere. In Africa, it is believed that you can gain wisdom from old people by staying with them, working with them.

*DEA: You said earlier that, once in Africa, Americans would see that Africans are happy with what they have. This seems to imply that Americans are seldom happy with what they have. On the other hand, if people are happy with what they have and seem to accept their situation, they might give the impression that they don't really want to improve their quality of life. Can you clarify this?*
*SU:* On the first part of your question, I think that Americans aren't happy with what they have, because they want to have everything. For instance, if you have a 1990 Honda Accord, you'll want to buy a 1991. In Cameroon, there may be a family that possesses little, but they are happy with what they have.

Let me try to answer the second part of your question. We were a nomadic people until 1986, having cattle and living in thatched huts. We were happy with that and never thought that there was a better way.

But after the disaster, we lost livestock which we depended upon. Heifer Project came to help us. They brought some small, intermediate technology to help us settle, build houses, have dairy cows, rabbits and grow corn. So we came out of our traditional way and took what Heifer Project brought, which was still part of what we were doing but a little bit improved. We feel that, within our system, it's very appropriate. It's different from having something that you're not happy with because you want more. It's the difference between having enough to meet your needs and being happy with it, and having enough yet still looking for more.

*DEA: But what about things that people see in the cities, for example, such as computers and televisions. Do people from Cameroon want these material things too?*
*SU:* In my village and part of Cameroon, not at all. One common belief in many places, is that people feel this earthly life is a transition. I mean we will go to eternal life. So why do you keep all your time acquiring material things here, which you will abandon when you die?

In the Islamic society where I come from, we limit ourselves. If you can feed

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your family, live well, then that's all-right. You don't have to have a computer or a TV.

For those who are not from an Islamic background, I think that to really help people get what they need is to give them the opportunity to get these things by themselves and not give them the actual things. For instance, teach them a way to generate income and let them get the things they need, instead of putting the things at their disposal.

*DEA: On a different subject: what sort of advice would you give to somebody else from the South who was about to speak to American audiences?*

*SU:* First, they would have to be open-minded. They should not feel that Americans are asking stupid questions or that they disregard us. Every question contributes something to you and to the person asking it, because it is intended to help you teach a lesson. They should treat everybody in the same way.

Secondly, they should have good knowledge about Africa because when you are standing in front of a group of people, you are not only representing your village, but Africa as a whole, and people will ask you questions related to what they hear or read in the paper. In particular, an African person coming here should be familiar with the political systems in Africa, because that is a frequent question that I have heard over twelve or thirteen months now.

Thirdly, they have to be patient because they may not initially understand the Americans when they speak, and the Americans may not understand them.

Fourth, I think it would be wise to review American history before coming here, to be able to tie in some things that have happened in the U.S., particularly after the revolutions, the nation's struggle to build itself. If the Southern speakers are coming from countries which have just gotten independence and there is no political stability, they can better explain that it's difficult to start a nation.

*DEA: Is there anything else you'd like to share with us?*

*SU:* I have learned that, no matter who we are, we are the same. We have the same goals: to be able to live together, have peace, be happy, and love one another. In Cameroon, I studied American and European history in high school. I was a keen listener of the Voice of America, every day for six hours, because I felt that Voice of America, as well as the BBC and Voice of Germany could help a lot to educate foreigners. So I knew about the United States very well, although I had never had contact with them personally.

On the other hand, many people back at home did not know about the United States, other than its military capability to strike anywhere it wants. Then, when we had our disaster, Americans came. They stayed with us, ate with us, and we found for the first time that Americans were the most sympathetic and giving people in the world.

Furthermore, I cannot say how much I have learned interacting with kids. I spoke to children at a preschool. I showed them slides about Cameroon and how the kids work there, and one of those kids said, "I want to go with you, I want to go to Cameroon." I almost cried. No matter where you are, this child is no different from the child in Cameroon or in China. You see them reacting the same way.

After the disaster, having lost my family, I saw how much other people mean to me, you know, making me who I am. This is really a great experience for me and I think anybody who has a chance to talk to people will learn a lot and never be the same. Life will never be the same when I return home, whatever I do in the future. ▲


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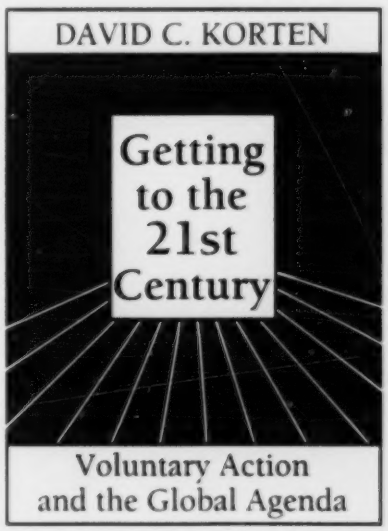

# Development Education is THE Priority

by David Korten

During the past year I have given presentations all around the world on a basic theme. We live in a world in crisis, a world of increasing poverty, environmental destruction, and communal violence. This crisis is of our own making, a result of too many people making too many demands on the ecology of a small planet. The key to human progress is not growth—it is the transformation of our values and institutions in ways that will allow all people to live well and within our collective means, but without extravagance.

## Embracing Uncomfortable Truths

Though growing numbers of people are coming to similar conclusions, it is not a comforting message, nor one we hear from our leaders or the advertisers who control our media. Each time I present this conclusion to a new audience I half expect to be booed and thrown out into the street. Yet, much to my surprise, the message is generally embraced, almost with a sense of relief that someone is articulating what many people feel in their hearts to be true. The truth, unpleasant as it may be, combines with the remarkable examples we have seen of the potentials for rapid and significant change in contemporary society to give people hope, a sense that the individual can make a difference.

In 1988, the world embraced the environment. In 1989, Eastern Europe embraced democracy. Perhaps we, the world's overconsumers, are now ready to embrace the reality that the survival of our civilization depends on working to assure all people the opportunity for a full and decent life, in part by giving up our consumerist life styles and decreasing the demands we place on the ecology of our living planet.

## The Voluntary Agency

Many voluntary agencies concerned with the poor of the South have built their programs around the premise that the key to poverty alleviation is an increased flow of money and commodities from the haves of the North to the have-nots of the South. This assumption is held not only by Northern agencies, but also by many Southern agencies that act as conduits of this charity.

However, growing numbers of voluntary sector leaders, particularly from the South, are saying that the real problem is extravagant and wasteful Northern lifestyles maintained by the systematic extraction of environmental and financial resources from the South. The solution depends on reducing the extraction.

We are well familiar with the pattern. Four countries—the United States, the Soviet Union, Japan and West Germany—with a combined total of 14 percent of the world's population, account for more than 50 percent of the world's consumption of commercial energy and important metals. Ships loaded with toxic wastes from the North roam the earth looking for dumping sites in the South. The United States, with roughly 5 percent of the world's population, generates nearly 24 percent of the carbon dioxide emissions that we expect the people of the South to absorb through the preservation of their forests.

When we in the North return a bit of our excess pocket change to the South through international charities, we relieve our guilt, confirm our superiority, and maintain the dependence of the recipient. We do not alleviate the poverty and dependence that our overconsumption exacerbates.

## Development Education

Development professionals, including those who staff voluntary agencies, have generally treated the education of their constituencies regarding the development problems of the South as a secondary concern. Development education was considered important primarily as a means of assuring financial contributions for voluntary organizations and public support for official international assistance budgets. As we redefine the nature of the development problem, we must also reconsider the nature and role of development education.

Rather than passive contributions, we must now seek the active engagement of broad citizen constituencies as agents of policy, institutional, and lifestyle changes in each of our respective societies—both North and South. This is basically a development education agenda, or more accurately an educational agenda for global transformation. Rather than being peripheral to the real business of the voluntary agency, it becomes the *core* business, *the* priority. ▲

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*David C. Korten is founder and president of the People-Centered Development Forum and wrote numerous books and articles. A former faculty member of Harvard's Graduate Schools of Business and Public Health, staff member of the Ford Foundation, Korten has nearly thirty years of experience in Asia, Africa, and Latin America as a writer, teacher, and consultant on development management, alternative development theory, and the strategic roles of NGOs.*

# Work in Progress

*The Vikramshila Resource Centre is a non-profit educational organization that seeks to improve the quality of teaching in formal Indian schools, as well as the newly emerging non-formal educational centers in villages and slums.*

*Vikramshila develops plays, stories and other instructional materials that emphasize the importance of child-based learning, as well as promote global understanding. The Centre's activities are made possible through a fellowship grant from Ashoka: Innovators for the Public, Washington, D.C.*

### *India-U.S. School Partnership Project*

Beginning in Spring 1991, two U.S. school systems and the Vikramshila Resource Centre in Calcutta, India will initiate a three-part pilot partnership project. Through collaboration between American and Indian educators, the project aims to heighten students' understanding of global issues and concerns and prepare them for citizenship in an interdependent world.

The first phase of the project will be implemented at Charles County, Maryland and Monroe County, Indiana for 3rd–5th grade students and their teachers. Five teaching modules prepared by theVikramshila Resource Centre will cover a variety of topics related to life in India including geography, urban and rural life, family life, and festivals. The modules will feature scripts in the form of a letter from a 10-year-old Indian boy, slides and cassettes, and activity sheets with suggestions for games, skits, crafts, etc. Posters, photographs and Indian artifacts such as dolls, instruments, utensils, jewelry, and toys will accompany the material. A teacher's manual containing background information, facts, and instructions for performing activities is also included.

For a period of four weeks in Spring, 1991, a team of teachers from India will be in residence at the U.S. pilot schools. These teachers will be a resource for the creation of a Social Studies curriculum on India and serve as expert advisors to the Charles and Monroe County teachers.

Over the next three years the second and third phases of the project will be administered for 8th–10th grade and senior high school students respectively. Student exchanges from both countries will also take place during these phases.

In the near future, a similar experience will be developed by the Charles and Monroe County teachers and students on life in the U.S. for their Indian counterparts, with a follow-up visit to India.

### *Social Change and Activism in South and Southeast Asia*

The Asia Society is presently organizing a three-year project to examine the increasingly important role that individuals and voluntary organizations play in protecting the environment, expanding the roles and rights of women, and addressing the problems of rapid urbanization in South and Southeast Asia. Social Change and Activism in South and Southeast Asia is designed to increase American understanding of the complexity of social activism in these regions; to illustrate the relevance to American audiences of successful Asian approaches to common social and environmental concerns; to examine the political and economic consequences of the growth of social activism; and to allow Asian activists the opportunity to discuss with their U.S. colleagues effective strategies for solving common global problems.

Currently in its initial year, the first part of the project addresses environmental concerns and the challenges faced by environmentalists in South and Southeast Asia. In collaboration with such groups as the Sierra Club, World Resources Institute, the World Wildlife Fund, and the Ashoka Society, The Asia Society will identify individuals who are pursuing innovative approaches to environmental problems.

Following an international conference on critical environmental issues among Asian and American activists as well as educators, journalists, professionals and business people, a series of regional public programs and media activities will be presented to general audiences across the nation. These educational programs and activities are intended to provide leading Asian activists with an opportunity to speak to broader audiences about their own experiences and about the relevance of their approaches to shared concerns. A 60–80 page publication will also be produced and widely distributed to provide an overview of Asian responses to the challenges faced by activists in developing countries.

Expanding the rights and roles of women and addressing the problems of rapid urbanization in South and Southeast Asia will be the respective themes of the second and third program years, following a format similar to the first year.

*The Asia Society is a non-profit, non-partisan organization dedicated to increasing American awareness of Asia & Asian issues. Through its programming and networking efforts, the Society strives to encompass a broad range of critical global issues.* ▲

# Evaluation Questionnaire for the Development Education Annual '90/91

The National Clearinghouse on Development Education (NCoDE) is in the final year of its three-year contract with U.S.A.I.D. In accordance with the terms of the contract, we are evaluating the *Development Education Annual*, our yearly journal which promotes innovative and state-of-the-art practices in development education.

This evaluation employs the concepts **Merit** (intrinsic excellence) and **Worth** (practical usefulness). It also seeks your suggestions for improving future issues of the *Annual*.

Please take just a few minutes to complete the questionnaire below.

Please complete and return this form by March 7, 1991 to:

**NCoDE Evaluation Project**
**Cornelius Grove & Associates**
**442 Forty-seventh Street**
**Brooklyn, NY 11220-1216**
**718-492-1896 (phone and fax)**

*Merit (Intrinsic excellence)*

To what extent does this product conform to high standards of content, design, readability, organization, consistency, and so forth? To what extent was it skillfully and completely created? Circle the appropriate number below.

| High Merit | | | Average | | | Low Merit |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

*Worth (Practical Usefulness)*

To what extent has this product been beneficial in a practical way in the course of your work as a development educator? To what extent has it had a positive impact on your knowledge or programs? Circle the appropriate number below.

| High Merit | | | Average | | | Low Merit |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

I am involved in:

☐ formal education ☐ nonformal education

☐ other (please specify) _____

Your comments about the *Annual*, whether complimentary or critical, will be appreciated. If criticizing, please be specific and suggest ways in which the product could be improved. Write comments in the space below.

## *Communication & resource sharing made easier:*

# Introducing DevEdNet

Is there a role for electronic networking in development education. The National Clearinghouse on Development Education seems to think so: in January 1991 it will launch DevEdNet, a new electronic network featuring its print and non-print materials resource database, for use by development education practitioners around the country.

**Marketing Survey for DevEdNet**

1. Do you have computer capability to access DevEdNet (computer, modem, telecommunications software)?
   ☐ Yes ☐ No
2. Are you interested in subscribing to DevEdNet? ☐ Yes ☐ No

   If yes, indicate how often you think you would use DevEdNet:
   ☐ Frequently (once/twice a week)
   ☐ Regularly (every other week)
   ☐ Occasionally (once a month)
   ☐ Other (please specify)

   _____

   If not interested, why not?

   _____
3. Are you interested in attending the NCoDE workshop in your area introducing DevEdNet ?(See accompanying story.)
   ☐ Yes ☐ No ☐ Don't know yet

   Please indicate where you consider yourself in telecommunications
   ☐ Literate ☐ Inexperienced

   Please complete and return to: NCoDE, The American Forum, Suite 1200, 45 John St., New York, NY, 10038. Thank you.

While electronic networks cannot serve as substitutes for human interaction, they can certainly enhance it. And in our young, yet fast growing, field of development education the ability of educators to keep abreast of the latest resources and innovative practices has become at once both more difficult and more necessary.

Some advantages that an electronic information-sharing network can contribute to the effectiveness of its members' efforts are timeliness, organization, and increase of information flow. Moreover, electronic networks promote "decentralized and horizontal cooperation so all members can share in the resources available," (Karl Zander).

### *Investing in the Network*

In terms of cost effectiveness, while the initial investment may seem large, many organizations already have the most costly components—a phone line and a computer. A modem ($100–$200) and a telecommunications software are also needed. Costs related to the use of the system, such as registrations and monthly charges, vary from one network to another, and the exact charges for DevEdNet have not yet been established. The major investment for new users is time, as it takes time to learn to use the technology in ways best suited to an organization's needs.

There are three main ways to communicate through computers: on-line databases, e-mail, and bulletin boards. On-line databases offer access to stored and updated information in a particular field, such as newswire services, weather services, airline reservations systems—and DevEdNet. E-mail, also called messaging facility, is an electronic post office. With a personal computer and a modem, a user can send and receive messages to others, regardless of whether the other party is connected at the same time. E-mail is usually cheaper than a long distance telephone call, with an average cost of 50 cents per page. Bulletin boards, also called teleconferencing, forums, or CC (Computer Conferencing) "allow many people to join into a discussion on a topic.... As with e-mail, people can connect to them at their convenience" (Zander).

### *Existing systems*

DevEdNet will be hosted on TCN, itself part of the worldwide BT Tymnet system. Nearly 3000 institutions, including many NGOs and UN agencies, are presently on the TCN network.

### *DevEdNet's Resources*

DevEdNet's on-line database of resources is aimed to support busy development educators in their work by finding educational resources to meet specific needs quickly. The data base has been tailored to meet a variety of needs—such as seeking resources for a particular audience, on a specific area or topic, or using a specific type of material such as simulation games.

Educators at all levels and students of higher education concerned about critical international issues such as sustainable development, hunger, poverty, debt, interdependence, etc., will benefit from DevEdNet's wealth of information. DevEdNet is continuously expanding its database and expects to reach 800 entries by mid-1991.

Once a member of DevEdNet, an educator will automatically becomes part of the resource-sharing and communication flow by contributing his or her own resources to the on-line database. In addition DevEdNet members will automatically get the e-mail facility.

To help launch DevEdNet, NCoDE will organize a series of seven one-day workshops. The dates and locations of the first four workshops have already been selected. Information about the other three workshop sites and dates will be available in the near future.

### *For more information*

Contact:NCoDE, The American Forum for Global Education, Suite 1200, 45 John Street, New York, NY, 10038.
Phone 212 732 8606
FAX 212 791 4132
E-Mail BTTymnet 141:TCN 651

FREE SAMPLE

***Teachable Moments***, by Jan Drum and George Otero, is a global education tool that helps people value diversity, understand world issues and trends, live responsibly with others, and increase state-of-planet awareness.

For a ***free sample*** of these brief, thought-provoking classroom activities, contact:

**The Stanley Foundation**
**Dept. AF**
**216 Sycamore Street, Suite 500**
**Muscatine, IA 52761**

*teachable moments*

*The Greatest Single Event of the Century*

Development Education Annual 1990/1991
*was printed on recycled materials.*

# Call for Manuscripts

## *Development Education Annual 1991/92*

### *In Search for Excellence and Institutionalization of Development Education*

The *Development Education Annual* invites manuscripts for possible publication in its next issue related to one of the following topics:

- How to institutionalize development education programs within both the formal education system and private voluntary organizations?
- How to ensure and sustain the competence of educators engaged in teaching about interdependence and critical global issues—in particular development—in a fast changing world?

The *Development Education Annual* promotes innovative and state-of the-art practices in development education. It serves as a forum for discussion among leading thinkers, promoters, and practitioners in the field.

Manuscripts are sought on the following:

### *About Institutionalization*

- Critical analyses of current U.S. development education efforts in terms of the formal integration or lack of, within either the formal education system or private voluntary organizations.
- Strategies for formally integrating development issues into the formal education system or into private voluntary organizations. Writers should include examples of successful integration of development education into institutions or organizations.
- Case studies of programs which are formally and effectively institutionalized, including possible lessons from that experience.

### *About Development Educators' Competence*

- Critical analyses of current U.S. development education in terms of development educators' competence either within the formal education system or private voluntary organizations.
- Strategies for formally ensuring and sustaining development educators' competence in the formal education system or into private voluntary organizations. Writers should illustrate these manuscripts with examples.
- Case studies of programs which formally and effectively ensure development educators' competence and professional development, including possible lessons from that experience.

### *Submission of Manuscripts*

Manuscripts should be submitted no later than April 15, 1991.
For more information, write to:

The National Clearinghouse on Development Education,
The American Forum for Global Education,
45 John Street, Suite 1200,
New York, NY 10038.